# THE HERO.

From the *Spaniſh* of

## *Baltaſar Gracian*;

WITH

# REMARKS

## Moral, Political, *and* Hiſtorical,

Of the LEARNED

Father *J. de COURBEVILLE.*

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By a GENTLEMAN of OXFORD.

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*It muſt be obſerv'd*——*That I do not here confine the* Name *and* Character *of* HEROES, *only to* Warriors *and* great Conquerors; *I extend the Appellation to all Perſons that are eminent in an* high Degree, *whether they belong to the* Cabinet *or the* Bar, *whether they are converſant in* human *or* divine Literature.

*Hero*, Chap. 1. p. 23.

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*DUBLIN:*

Printed by *S. P.* for GEORGE RISK, GEORGE EWING, and WILLIAM SMITH, in *Dame's-ſtreet*, M DCC XXVI.

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BRITISH MUSEUM

TO THE

RIGHT HONOURABLE

# Peter, Lord KING,

BARON of *Ockham*, and LORD HIGH-CHANCELLOUR of *Great-Britain*.

This TRANSLATION of

*GRACIAN*'s HERO,

Is Most Humbly DEDICATED,

By Your LORDSHIP's

Most Devoted,

And Most Obedient Servant,

The EDITOR.

BRITISH MUSEUM

# THE PREFACE.

GRACIAN *is an Author of that Character, and has appear'd in the World in ſo many different Languages, that it may not be improper to give the Reader ſome ſhort Account of the Nature and Number of his Works; of the Genius and Excellence of his Hero in particular; and what the Remarker and Tranſlator both have done, to illuſtrate the Original, and make it more inſtructive and more accommodate to the* Engliſh *Taſte.*

*There is no ſmall Diſpute among the Learned World, whether the Works of* Gracian *belong to* Baltaſar *or* Laurence, *becauſe the* Madrid, *the* Bruxelles *and the* Anvers *Editions aſcribe them to the latter, and* Don Laſtanoſa, *who was at the Pains of publiſhing them firſt, has left them under his Name, and thereby given them ſome Authority for ſo doing: The Opinion however of* Don Nicolas Antonio de Sevilla, *who, in the beginning of*

*the ſecond Tome of his Catalogue of* Spaniſh *Writers, imputes them to* Baltaſar, *and may be ſuppos'd to have inquir'd into that Matter* ex profeſſo, *is what weighs moſt with every impartial Conſiderer, and his Words to this purpoſe are very deciſive. Laurence*, or rather *Baltaſar Gracian, ſays he*, was born at *Calatayud*, a Town in *Arragon*; he was a Jeſuit, and a Man of great Learning, as appears by the many Books, he publiſh'd under the Name of *Laurence*, who probably was his * Brother; was Rector of the College of *Terragon* in *Catalonia*, which Office he then exercis'd, when *Don Vicentio John de Laſtanoſa*, in his *Dialogues of Medals*, gives him ſuch high Commendations: *And the reaſon why the ſame* Laſtanoſa *publiſh'd his Work under the Name of* Laurence, *was in Compliance to his Friend; who, out of Modeſty or ſome Scruple of Piety, might decline the Reputation of being their Author, or not think it ſo conſiſtent with the Honour of his Profeſſion, to be rank'd in the Number and Catalogue of profane Authors. And this, in my Opinion, is what himſelf ſeems to mean, in the Words of his Preface before his* Comulgador, *or* Meditations for the Communion, *where he tells us, that* of the different Works the World had been pleas'd to father upon him, he is willing to own none but *that* for his lawful Son, being not ſo deſirous to gratify his Wit, as his Tenderneſs.

*From*

* This I conceive may be a Miſtake; for *Gracian*, who in his *Agudeſa* makes frequent mention of his Brothers, names but Three, *Peter*, *Philip*, and *Raimond* all Religious.

*From these and many more Instances that might be produced, it appears that our Author was* Baltasar Gracian, *the Jesuit; and the first was* el Hero, *which was publish'd in* 1637; *some Years after that, it was translated into* French *by a Physician named* Gervaise; *and very lately again, by* J. de Courbeville *a Jesuit, who added the Remarks that now appear in* English.

*The second was* el Politico Fernando, *in some Men's Opinion one of his best Pieces. It is an excessive Panegyrick on* Ferdinand the Catholick; *for, as he says towards the Conclusion of it,* if the *Spanish* Monarchy were at any time to decline, the best Remedy wou'd be, to raise *Ferdinand* again to be its Restorer.

*The third is the* Agudeza, *which, as* Lastanosa *tells us, pleas'd a* Genoese *to such a degree, that he translated it into* Italian, *and pretended to be the Author of it. In this piece, the Praises of* Ignatius, Francis Xavier, Francis de Borgia, *and several other Jesuits are dispersed here and there, whereby he intimates that himself had the Honour to be of that same Society.*

*The fourth is* el Discreto, *whereunto his Friend* Lastanosa *has annex'd an incomparable Preface, and therein defended his Writings from the Cavils and Objections, that were at that time made against them.*

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*The fifth is* el Criticon, *which is a kind of Satyr against all the Vices and Extravagancies of Mankind, and a Theatre, as it were, whereon the different Conditions of civil Life are represented.*

*The sixth is* el Oraculo Manuel, y Arte de Prudencia, *which* Sieur Amelot *has translated, and annex'd several moral and political Notes, by way of Illustration, as our ingenious Jesuit has done to the Hero.*

*The seventh is his* Comulgador, *which I have mention'd before, and have only to add, that in his Preface to this Piece, he promises the World another Book of Devotion, which, according to the Hints that he gives, seems to have been* a Preparation for Death; *but that, and many more* (Lastanosa *reckons to the Number of twelve*) *never appear'd in the World, whether lost by any Accident, or prevented by the* * *immature Death of their Author*; Nam mihi videtur acerba semper & immatura mors eorum, qui immortale aliquid parant, ut quæ semper inchoatum aliquid abrumpat. Plin. Ep. Lib. 5. Ep. 5.

*As to the* Hero *in particular, it was a bold Flight for his first Essay; nor is it so much to its Commendation*

* *Gracian* died at 54.

*Commendation* (*ſays* Laſtanoſa *in the abovementi-on'd Preface*) *that it has undergone ſo many Im-preſſions, been tranſlated into ſo many different Lan-guages, been applauded by ſo many learned and po-lite Nations, been eſteem'd by ſo many Writers, and by many of them, even to whole Chapters, adopted into their Works; its greateſt Glory and Honour is, that it had the Praiſe and Approbation of* Philip IV. *of* Spain, *who, after reading it, was heard to ſay,* This little Piece is very agreeable, and, I can aſſure you, has many great Things in it; *and who, in proceſs of reading, came at laſt to con-ceive ſo great an Idea of it, as to give it a prime Place among the ſelect Books of his Study.* El Heroe ſe admiro en la mayor Esfera del ſelecto Muſeo Real, *as the learned Preface expreſſes it.*

*And indeed the Dignity of his Subject, the Wiſ-dom of his Precepts, and the ſublime and nervous Manner of his Writing, ſhew him to be an Author too far rais'd above the vulgar Capacity, and fit only to be entertain'd in the Cloſets of great Men, of noble Warriors, able Politicians, wiſe Magi-ſtrates, and complete Scholars; for all theſe* Gracian *includes under the common Title of Heroes, and all theſe, and ſuch as theſe, the Intendment of this Book is to form or perfect.*

*'Tis a thing leſs to be wonder'd at therefore, that we find* Gracian *ſo often charg'd with Obſcurity, and a* French *Critick of ſo ſmall note, reckoning him among*

*P. Bohours,* Dialogues.

*the*

*the Number of incomprehenſible Genius's; h Elevation, and Strength, and good Senſe, he a lows; but fancies, that in many Places he kne not even himſelf his own Meaning, or wrote purpoſe not to be underſtood.* Gracian *indee wrote not for common Readers, his Subject wou not permit him; and therefore he was minde to conceal his Sentiments from them, and reve them only to ſuch as had Capacities fit to compre hend, and Souls congenial to receive them. H laid it down to himſelf therefore as a Rule, in De ference to thoſe whom he intended to inſtruct, to ſhort and ſuccinct in what he ſaid; to ſpeak Thing rather than Words; and, in ſome Paſſages, to ab ſtract his Meaning, as* Ariſtotle *is ſaid to hav wrote obſcurely, on purpoſe to conceal from other what he was willing to teach his Pupil* Alexander.

*The Truth is,* Gracian's *Maxims, whereon h founds his Diſcourſes, are taken from* Homer, *from* Ariſtotle, *from* Seneca, *from* Tacitus, *from* Plutarch, *from* Æſop, *from* Lucian, *and ſevera other the ſubtleſt and moſt refined Authors of An tiquity, that lie far above the Level of commo Comprehenſions: Since therefore, by the Nature o his Subject, he was to write to the ſublimer Par of Mankind only, it was not amiſs in him, not ſ much to employ a plain as an enigmatick Stile, t procure Veneration to the Sublimity of his Matter as the ſpeaking Things myſteriouſly is known to mak them more auguſt.*

*This Obſcurity however is a ſufficient Reaſon for dding Remarks to our Author's Text; which the eader will find taken from the beſt moral Writers, ch as* Montagne, la Hoguette, de Mere, Bru-ere, St. Evremond, Collier, *&c. and placed bſequent to every Chapter, to leave him to his iſcretion, either to read or omit them.*

*Some of them he will find to be Hiſtorical, and ne Moral; ſome Commendations, but without ffectation or Flattery; others Criticiſms, but ithout Bitterneſs or Partiality: Some ſerve for Illuſtration of Paſſages that ſeem to want it, d others for Amuſement, but ſuch as is always ructive, and agreeable to the Spirit of the Ori-al.*

*The Tranſlator has done his utmoſt to render* racian's *Senſe in as clear Terms as poſſible; in Remarks, to imitate the Spirit of the ſeveral uthors from whence they are extracted; and in Poetick Pieces, to make uſe of the beſt Verſions t are extant, thinking it always, in Things of s Nature, the ſafeſt Way,* alienæ incumbere mæ.

THE

# THE HERO.

## CHAP. I.

*That he ſhou'd conceal the Extent of his Capacity.*

THE firſt and leading Point in any great Man, is to be well acquainted with the Fond of his own Abilities, in order to husband them with Discretion; for this is the only ſure and certain Rule, that either can, or ought to direct him in what manner he is to exert his Merit. (*a*) 'Tis a great Art to know, both how to gain the Eſteem of Mankind, at our firſt ſetting out into the World, and not to discover ourselves intirely to them; and the Way to do it muſt be, to keep

up always an advantageous Expectation of us in their Minds, without exhauſting it; in ſuch a manner, as ſtill (*b*) to make one great Enterprize, one glorious Action, or whatever is diſtinguiſh'd in its Kind, the Pledge of others, and these again a Foundation of future Hope, to ſee, every Day, more and more of the like Nature from us.

The Truth is, he that wou'd preserve the Admiration of the *Publick*, has no other Way to do it, but by making a Concealment of the Measure of his Capacity; for as a River ſtrikes us with Dread no longer than we are ignorant of its Ford, ſo Veneration accompanies a Man only, while the Bounds of his Ability are undiſcover'd: 'Tis our Ignorance, or Preſumption, of the Vaſtneſs of his Merit that preserves him, all along, in the Poſſeſſion of Eſteem and Preeminence.

It is a Maxim of Policy therefore, founded upon a right Judgment of Things, *That to let others find out our Bottom, is much the ſame thing as giving them a Right to rule abſolutely over us.*: For this Penetration into the Abilities of others is in a manner a ſure Means (when duly put in Practice) to change the whole Face of Men's Conditions, to make the ſuperior Person but a Phantom and a Name, and to ſubſtitute the inferior in his Place and Authority. Now if a Man, that has found out the Bottom of another, is in

a

a Capacity to rule over him; he certainly, whom no one can fathom or find out, lives always in a Region inacceſſible to Dependence.

It ſhou'd be no ſmall Part of your Care therefore, to endeavour to defeat the Vigilance of ſuch, as are continually prying into the Meaſure of your Sufficiency, and to imitate in this Particular, the able Maſters of any Art or Science, who never diſcover to their Apprentices all they know at once, but teach them by Degrees, and explain Things to them by little and little; making what is properly the Fundamental of their Science a Myſtery, whereinto none are initiated but themſelves; which Secret they reſerve, to ſupport them in the Reputation of being Maſters of the firſt Rank, and Men of an unlimited Capacity.

To aſpire in this wiſe at a Kind of Infinity, is certainly to have the Glory of reſembling, more than the Groſs of Mankind do, the Soveraign Being. This is the firſt Foundation of Heroism and true Grandeur; and, tho' by the Means hereof no Man's Merit can become inexhauſtible, yet (what is the Work of no ſmall Genius) they may at leaſt appear to be ſo. He therefore that can taſte the Delicacy of this Maxim, need not wonder at the Praiſes given to that ſeemingly ſtrange Paradox of the wiſe Man of *Mitilene*, *That the half is better than the whole.* For to give it this Application; (*c*) One half of

our Abilities kept in Reserve, while the other only is discover'd, is of more Significance, than if the whole were profusely ſquander'd away at once.

'Twas in this Art of keeping always a Stock in Reserve, to ſupply the Expectance of the Publick, that the firſt King of the new World, and the laſt of *Arragon*, *Ferdinand* the *Catholick*, a Prince of more Accompliſhments than all his Predeceſſors, was ſo excellent. He kept all *Europe* in perpetual Admiration of him, but he did it more by the prudent Management of his rare Qualities, which ſucceſſively produc'd glorious Effects, than by all the numberleſs Laurels, that ſurrounded his Brows. (*d*) His Politicks, wherein he was ſuperior to all his Rival-Princes, were more eminently ſo, in that he knew how to conceal the Springs of them from the Eyes of all the World, nay even from the Eyes of those that were neareſt and deareſt to him. Queen *Iſabella* his illuſtrious Conſort, tho' paſſionately belov'd by him, was not admitted to them; and his Courtiers, with all their Application to ſpy them out, unravel, and gueſs at them, cou'd not come to the Knowledge of them. All their Diſquiſitions were but like ſo much beating of the Air: They never knew their Prince, but by Events, that ſucceeded one another, and ſtill ſurpriz'd them more and more by the Newneſs of their Splendour.

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My Advice becomes applicable therefore to you, (*e*) O young Heroes, who are charm'd with Glory and aspire at true Greatneſs, that you endeavour earneſtly to acquire the Perfection I have been ſpeaking of; that you let all Men indeed know you, in order to be eſteem'd by all, but lay yourſelves open to none; (*f*) for by this Conduct, a mean Stock of Abilities paſſes for a great one, and a great one for almoſt infinite.

## REMARKS on CHAP. I.

*That he ſhould conceal the Extent of his Capacity.*

GRacian, in another Place, reduces the Subſtance of this Chapter into two ſhort Maxims, which may be joyn'd well enough together, and are compriz'd in this ſhort Abſtract: 'A wiſe Man ſhou'd be ſo far from diſplaying his Ability all at once, that he ſhou'd be very cautious how he diſcovers himſelf to any one whatever. He ſhou'd husband his Merit with the ſame Diſcretion that he does his Money; for Merit will waſte and melt away, eſpecially if he does not manage and regulate his Expences, as I may ſay, according to his Subſtance. If you make a Shew, for Inſtance, of all your Politicks, Learning, and Induſtry to-day, what will remain to-morrow to ſupport that Eſteem the World has of you, when you are thus quite exhauſted'?

*Orac. Man.*

I cannot tell, ſays *Bruyere*, whether of the two more to be blam'd, he that knows not how to manage his Eſtate, or he that knows not how to manage his Wit and Learning. In both Caſes, there may be

*Bru. Char*

*Mor. Reflec.* be Extravagance; for it is not enough for a Man to have good Qualities, says the Author of *Moral Reflections*, unless he has likewise the right OEconomy of them.

(a) *'Tis a great Art to know how to gain the Esteem of Mankind, at our first setting out into the World.*] *Mark Anthony* went in his Youth to serve in *Syria*, under the Governor of that Province, who gave him the Command of the Cavalry; and in the first Action he engag'd in, he signaliz'd himself against *Aristobulus*, King of the *Jews*, whom he took Prisoner with his own Hands, after he had won the Battle by his sole Valour. A Man makes his Entrance into the World, says the Abbot *de St. Real*, with Glory, when he thus begins with a Victory, and the taking of a *Mor. Ref.* King. For the Acquisition of Honour is both a Caution and Encouragement to the Person to proceed.

(b) *To make one glorious Enterprize, &c. the Pledge of others.*] This Maxim was observ'd by a general Officer of the *Romans* in a very nice and noble manner. *Agricola*, when he was order'd to make War against the *Britons*, obtain'd a very signal Victory, but he wrote only to the Emperor that his Arms had gain'd an Advantage; without enclosing his Letter in Laurel, without giving this glorious Action the Name of a Victory, or so much as a military Expedition. But *Agricola*'s Glory increas'd the more, says *Tacitus*, the less sensible he seem'd to be of it, and his Country afterwards promis'd themselves every thing from a Man, that accounted so great a Matter of Triumph no more than a Trifle.

(c) *One half of our Abilities kept in Reserve, while the other only is discover'd, is of more Significance, than if the whole were perfectly squander'd away at once.*] *Philip* II. did not then rightly comprehend the full Sense of this Axiom, when he went to the Diet of *Ausbourg* in hopes of being chosen King of the *Romans*. His Father, *Charles* V. had taken wise Measures to make him succeed in the great Design;

ſign; but the Son, ſays a *Spaniſh* Author, diſconcerted all, by affecting too much Ability, thro' a vain Indiſcretion of Youth, and ſo the Affair miſ-carried. However this be, he took Care never afterwards to fall into the like Indiſcretion, but cur'd himſelf ſo effectually of it, that his whole Conduct was a Kind of Myſtery, which procur'd a certain reſpectful Admiration of his Perſon. He very ſeldom came to Council, for fear of appearing inferior to his Miniſters, tho' he was certainly a very great Prince; and when, at any time, he was oblig'd to ſpeak, he did it always in ſuch conciſe Terms, as left thoſe, that heard him, to gueſs at his Meaning.

It is not enough, ſays *Montagne*, that thoſe who rule and command us, and hold the World, as it were, in their Hands, ſhou'd have but a common Underſtanding, and be able to do only what we can. They are a great way beneath us, if they be not very much above us; and therefore their Silence has not only the Appearance of Reſpect and Gravity, but is of Uſe and Management likewiſe to ſet off their Senſe. *Mont. Eſſ.*

(*d*) *His Politicks, wherein he was ſuperior to all his rival Princes, were more eminently ſo*, &c.] *Lewis* XII. King of *France*, was one of theſe Rivals, that *Gracian* omits to name, as he does the reſt. He was indeed far inferior to *Ferdinand* in ſuch Politicks, as he was accuſtom'd to, and when one Day he complain'd to his Ambaſſadors of their Maſter's Want of Sincerity, and the Secretary *Quintana* acquainted him with it; adding that *Lewis* accus'd him with twice breaking his Faith, *Twice*, anſwer'd *Ferdinand, by G-- the Sot lies, I have cheated him above ten times.* 'Tis no hard Matter for a Man to make a Secret of the Extent of his Capacity, when it is of this Complection, and he has to deal with a Prince that is not us'd to ſeparate good Faith and Honeſty from his Politicks.

(*e*) *O young Heroes, that are charm'd with Glory, and aſpire at true Greatneſs.*] M. *St. Evremond* makes an happy Uſe of this whole Chapter of *Gracian*'s, in his Anſwer to the Earl of St. *Albans*, who deſir'd to know of him in a

few Words, *All that was neceſſary for a young Gentleman of good Hopes, to enter into the World with Advantage, and ſupport himſelf therein with Honour*. There is a good deal of Art in acquiring the Eſteem of the Publick, and diſplaying one's Talents in ſuch a manner, as never to ſatiate the World with them. The Way to preſerve one's Reputation, is to produce Things every Day more and more excellent, to ſupply, as it were, the general Admiration with ſufficient Nouriſhment. The great Actions that we have already done, ſhou'd be Pledges of greater, and our good ones be followed with better. A great Man, if he deſires the Continuance of the Vulgar's Admiration, ſhou'd never let the Bottom of his Capacity be fathom'd: He ſhou'd, on the other hand, conduct himſelf in ſuch wiſe, as never to diſcover what he knows, nor give any one an Opportunity to ſay, that he comprehends the Compaſs of his Learning: For how great ſoever a Man's Knowledge may be, yet the Notion we have of his Merit, when we only know it in part, goes much farther than what we have of it, when we come to know it intirely. A Man muſt therefore take care not to ſhew all his Forces at once, but manage Matters ſo, as to have always a Body of Reſerve, ready to draw Succours from upon Occaſion --- The great Art conſiſts in not making a Parade with your Knowledge all at once, but in bringing it out, as I may ſay, piece by piece -- For this Reaſon it is, that the great Maſters of any Art or Science, never teach their Scholars, in the firſt Leſſons they give them, the whole of their Knowledge, but keep them in Ignorance, that thereby they may ſtill continue Maſters, and have always a Reſerve of what will ſupport their Reputation.

St. Evre.

In the ſame Place may be found all the Rules, Precepts, and Maxims, that occur in a Book of our *Spaniſh* Author, entitled *L'Homme Univerſel*. I do not however accuſe M. *St. Evremond* of Ingratitude, for concealing the Name of his Benefactor; I rather think it an Honour done to *Gracian*'s Merit, in having the Approbation of one of our moſt nervous and judicious Writers.

(f) *By this Conduct, a mean Stock of Abilities passes for a great one, and a great one for almost infinite.*] The Court is never destitute of a sort of People, with whom Fashion, Politeness, and Fortune, serve instead of Sense, and supply the Place of Merit. They know how to come in and go out of a Room; disengage themselves from Conversation by never entering into it; affect to say nothing, and make themselves Men of Consequence by their long Silence, or now and then speaking but in Monosyllables. Their Mein, Voice, Gesture, and Smiles are what they give in return to what you say to them; their Understandings, if I may venture to express my self so, are not two Inches deep; fathom them, and you will soon come to the Mud and Gravel; and yet they have the good Luck to be esteemed in Men's Eyes, twice as much as Men of real Merit. *Bruyere.*

As to a *great Stock of Abilities*, that may almost *pass for infinite*, *Hannibal* is a very remarkable Example: And his placing himself next to *Alexander* and *Pyrrhus* in the Art of War, was no more than what he deserved. What a vast Extent of Knowledge, and what Address and Dexterity in imploying it! To know how to unite several Nations together, and make them all obey him; to enter into the different Characters of the Generals, that are sent against him, and vary his Conduct according to their Genius; and to multiply his Victories under almost the continual Want of Money and Necessaries; this is finding such a Resource and Support in a Man's own Valour and Management, as some of your greatest Heroes know nothing of.

## CHAP. II.

### *That he ſhould conceal his Paſſions.*

THE Art of conducting yourſelves ſo, as to ſuffer no Man, of what Sagacity ſoever, to find out the Meaſure of your Capacity, will be of no Advantage to you, unleſs you add to it likewiſe the Art of concealing the Paſſions and Affections of your Heart. The Emperor *Tiberius*, and *Lewis* XI. of *France*, were ſo ſenſible of the Truth of this double Maxim, that they made all their Politicks center in it. For (*a*) tho' a Paſſion is never the leſs ſo, for being kept ſecret; yet it is ſtill a great Point, and a Matter of vaſt importance to conceal it: And tho' the Movements of the Heart, when once they become weak and irregular, are generally Symptoms of an expiring Heroism; yet after all, Heroism never receives a mortal Wound, until theſe Weakneſſes come to be diſcover'd.

(*b*) It ſhould be no ſmall part of our Care therefore to put a ſtop to all evil Inclinations, as ſoon as they ariſe; but if that cannot be done, at leaſt to diſſemble them: The one requires much Courage and Reſolution; and the other, a great deal of Art and Dexterity: And (not to mention

mention the indispensable Duty of ſubduing our Paſſions) the former perhaps may not be ſo difficult as the latter, tho' the Heart of Man (whose Deciſions in Matters of Morality may be rational enough) ſeems to give in to the contrary Opinion. But however that be, those that appear Slaves to a Paſſion, degrade and vilify themselves in the Opinion of wise Men; whereas ſuch as know how to hide it, withdraw themselves, as it were, from the Disgrace of it, which ſoon becomes general. In a Word, as it is a Maſter-piece of Art to enter into the Mind, and comprehend the bottom of another Man's Heart; ſo it is the greateſt Inſtance of a Man's Command over himself, to keep his Heart undiscover'd, even to ſuch as are able to make the ſtricteſt Scrutiny.

I have already ſaid, that ſome great Politicians are of Opinion, that to find out the Extent of a Man's Capacity, and to gain the Dominion over him, is much the ſame thing; and what I account every Whit as true, (*c*) to let a Man into the Knowledge of our Paſſions, and to furniſh him with Weapons that will certainly ſubdue us, is no very different Matter. How many People, whose Intereſt it is to know our weak Side, will be highly pleas'd and delighted, when we offer it to them ourselves. By it they will ſoon attack us, and attack us with Succeſs: They will return ſo often to the Charge; they will renew their Aſſaults in ſuch an artful manner, and with ſo much Force and Subtility both at once,

once, that at length we ſhall be ſurpriz'd, overcome, and fall a Prey to be treated at their Diſcretion. The Inclinations of the Heart are like a private ſafe Way into an House; which, when once a Man knows, every thing is easy and open for him to take Poſſeſſion: He goes in, and diſpoſes of the Man's Heart, juſt as he wou'd of Goods that have no certain Owner, and whereof he becomes Proprietor, only because he is the firſt Seizer.

The ancient Heathens rais'd Men to the Rank of Gods, that had not done half ſo many gallant Actions as *Alexander*; but they refus'd an Apotheoſis, and would not aſſign the leaſt Place in Heaven to him, who had fill'd all the Earth with the wonder of his Exploits. Now what ſhou'd occaſion this Inequality of Conduct in these ancient Sages? Why ſhou'd they be ſo rigorous in one Case, and ſo very easy and flexible in another? The Reason is, because *Alexander* tarniſh'd his Glory by the Exceſſes of his Rage and Fury; a thouſand times he belies the Character of an Hero, because a thouſand times we ſee him like a common Man, a Slave to his Paſſions; and his conquering the whole World avails him nothing, ſo long as he loſes the Qualification and Requiſite of a great Man, which is, to know how to govern himſelf.

But to proceed: Unbridled Paſſion, and inordinate Luſt, are the two greateſt Rocks, whereon

whereon the Reputation of an Hero moſt commonly ſtrikes. Men of extraordinary Parts and Qualities are ſeldom moderate in their Paſſions, if they have any; and are indeed more liable than other People to ſuch as I have juſt now mention'd; because they enter, as it were, into the very Complection of an Hero, more eſpecially an Hero train'd up in War. (*d*) There is great reaſon to apprehend, that the Heat of his Courage may be ſometimes changed into the Fire of Paſſion; and his extreame Love for Glory carry him, by the force of the ſame Vivacity, to ſome unworthy Object. So that (*e*) there is no Violence a Man ſhou'd put upon himſelf, to extinguiſh these two Paſſions, or, if they be not yet perfectly extinguiſh'd, to hinder them from flaming out. A ſudden Salty may, at certain Times, reduce the Hero to the level of a common Man, if not make the latter his Superior; and one ſingle Inſtance of this kind is more than enough to give the cunning People that are about you, an Opportunity ever after of managing a *Viable*, whose Conſequences they are no Strangers to, to their own Advantage. In the Palaces of the *Great*, how many idle and vicious Courtiers are there! How many ambitious Men, deſtitute of all Merit, that are ſearching into their Prince's Temper and Inclinations, only to ſatisfy them, and advance themſelves at the Expence of his Vertue! So that a Soveraign ought to be very circumſpect, and always upon his Guard to diſappoint the dangerous Idleneſs of the

one,

one, and the ſelf-intereſted Vigilance of the other.

Never was Perſon more expert in the Diſſimulation I am now ſpeaking of, than *Iſabella* of *Caſtille*, that Chriſtian *Amazon*, that gallant Woman, whoſe Age had no reaſon to envy the Glory of *Zenobia*, *Tomiris*, *Semiramis*, *Pentheſile*, or any other of thoſe famous Heroines; for ſhe equall'd, if not excell'd them all in Courage, and diveſted herſelf of every thing, that ſeem'd to be the leaſt Indication of Weakneſs in her. Nay ſhe carried her Nicety in this reſpect to ſuch a degree, that because in the bitter Pains of Child-bearing ſhe could not refrain from complaining, ſhe chose always to be alone at that time, leſt any ſhou'd be a Witneſs of the leaſt Sign of Senſibility, that might poſſibly then escape her. And what Power might not a Princeſs, ſo observant of herſelf upon this Occaſion, have in the other Parts of her Conduct, never to discover any Weakneſs at all?

I ſhall conclude this Chapter with the Sentiment of Cardinal *Madrucio*. "We are all liable "to do amiſs, ſays he; but I cannot absolutely "call him a Fool, that happens to commit a "Fault; I rather think him deſerving of that "Name, who, when he has committed one, "has neither the Sense nor Diligence inſtantly "to ſuppreſs it. The Dexterity of amuſing "other Men's Attention immediately, and not "allowing

" allowing them leisure to reflect upon a Fault, " is the part of no ſmall Genius. It muſt be " own'd however, that this Turn is only to be " given to ſmall Faults; for as for great ones, " there is no ſtifling them; all that can be done " in this Case, is, to ſuſpend the Knowledge of " them for a Season. (*f*) Let it then coſt us " what pains it will, we muſt, by all means, ſubdue " the Affections of our Heart, if we are deſi- " rous not to have them appear to the World, " or if we make any Pretenſions to *Heroiſm*. " (*g*) Some indeed are born with virtuous Diſ- " poſitions; but Care, Reflection, and earneſt " Endeavours will confer on others what Na- " ture has denied them.

## REMARKS on CHAP. II.

### *That he ſhould conceal his Paſſions.*

(*a*) *THO' a Paſſion be never the leſs ſo, for being kept ſecret; yet it is ſtill a Matter of great Importance to conceal it.*] It is ſome way or other, ſays *Montagne*, more required in great Men to hide and conceal their Faults; for that which paſſes in us for Indiſcretion, is thought in them to proceed from a Contempt of the Laws: And for this reaſon, the very Appearance or Preſumption of Vice in them wounds them more, than Vice itſelf in others. They are cenſured even in their Looks and Thoughts, and the whole Nation thinks they have a Right and Intereſt to judge them: Beſides that their Blemiſhes are inhanced according to the Eminence of the Place where they are ſeated, and the ſmalleſt

ſmalleſt Wart on their Forehead is more apparent, than an huge Scar upon another's.

'Tis better for us, ſays the Author of the *Moral Re-flections*, to appear what we really are, than to endeavour to appear what we are not'. This Propoſition is a little too general to be true; for 'tis a great Detriment to a Man to appear vicious, when he is ſo, and a conſiderable Advantage to appear otherwiſe: This Conduct, in ſhort, is an Authority to Vice and a Fault even in the Vicious.

(b) *It ſhould be no ſmall Part of our Care to put a Stop to all evil Inclinations.*] The World is very apt to take notice of the leaſt Faults we commit, and when this Misfortune happens, a Man cannot recover himſelf as he would; for Falls are like Wounds hard to be cured, without leaving a Scar behind them. M. St. Evre.

(c) *To let a Man into the Knowledge of our Paſſions, and to furniſh him with Weapons that will certainly ſubdue us, is no very different Matter.*] To catch the *Foible* of any one, ſays *Gracian* in another Place, is the way to get the Maſtery of his Heart; but there is more Dexterity than Force required in ſeizing the Place, that muſt give us Poſſeſſion of it. Every Man has a prevailing Paſſion, but this Paſſion differs according to his particular Taſte. All are Idolaters, ſome of Glory, ſome of Intereſt and the like; and therefore the Art is, to find out their Idol, their Paſſion, and Inclination, for this is the Maſter-Key to let us into their Hearts, which when we have once got in our Poſſeſſion, we can enter with eaſe, and become abſolute Maſters there. Orac. Man.

(d) *There is great Reaſon to apprehend that his extreme Love for Glory may carry him to ſome unworthy Object.*] *Anthony's* Paſſion for *Cleopatra* is an egregious Proof of this. *Anthony*, who, next to *Caſar*, was the greateſt Man in the World, at a Time when in *Rome* every Citizen was an Hero, carried his firſt Arms in the *Eaſt*, where he fell upon the King of *Egypt*, vanquiſhed him, and took him Priſoner; and thence flying to the Succour of another, was the firſt Man that entred

tred the Breach, and ſtormed the Town, and reſtored *Ptolomy* to his Kingdom. In the Plains of *Pharſalia*, where e commanded the left Wing of the Army, he ſhared ith *Cæſar* the Glory of a Victory, that decided the Empire the Univerſe. At the famous Battle of *Philippi*, he ob-ined the Name of *The Invincible General*; he intirely de-ated the Wing which he engaged, and where *Caſſius* mmanded, and did the ſame to that where *Brutus* was, hen *Auguſtus* was beat back, and ſo triumphed himſelf one over the two greateſt Men then living. Beſides this, was born with the happieſt Inclinations imaginable, he as liberal, generous, a faithful Friend, and a kind Benefact-; and indeed wanted no Qualification to make him a wor-y Succeſſor to *Cæſar*, could he but have defended himſelf ainſt the Charms of the inſinuating *Cleopatra*. But 'twas re that the Hero, that the great Man left him. His eakneſs for this Queen made him commit a thouſand Acts Injuſtice, Oppreſſion, and Extravagance, unbecoming s Character, and impoſſible for him to repair. He gave e Son, he had by her, the Kingdom of *Artabaſus*, which he ok by Surprize; he made her a Preſent of *Phenicia*, the wer *Syria*, the Iſle of *Cyprus*, a great Part of *Cilicia*, *A-bia Felix*, and the richeſt Provinces in the *Eaſt*. He raiſed r very Slaves and Freed-Men to the higheſt Offices and nployments, while the *Roman* Nobility lay languiſhing Miſery and Obſcurity. His Intoxication grew every Day re and more upon him, and hindred him at laſt from ſee-g the Ridiculouſneſs of his own Conduct: For he gave a very nſiderable City to his Cook, for no other reaſon but becauſe had the good Fortune to pleaſe *Cleopatra*, in a magnificent tertainment his Maſter made for her. But *Rome* at length informed of his Diſorders. *Auguſtus* goes into the ſt, with a ſtrong Fleet, and an Army of Land-Forces to end it: *Antony*, on the other Hand, comes with his my, having his Naval Force augmented with Sixty Ships, ich *Cleopatra* fitted out and gave him; but all on a ſudden runs away with her Ships, and betrays the Man to whom was indebted for ſo much Wealth and Grandeur; where-on *Antony*, ſtill more blind and bewitched than ever, fol-s *Cleopatra*, and, upon a falſe Report of her Death,

plunge

plunges his Sword into his Breast, and dies soon after, expressing the Sentiments of a Passion, that had degraded him from the Character of an Hero.

(e) *There is no Violence a Man should not put upon himself, to extinguish the Passion of Anger, at least to hinder it from flaming out.*] *Montagne* seems in this Point to be of another Opinion than *Gracian* and the Fire of the *Gascon* does not so well agree with the Flegm of the *Spaniard*. We let Passion into our Constitution, says he, by hiding it, as *Diogenes* told *Demosthenes* who, for fear of being seen in a Tavern, ran to hide himself; the farther you go backwards, the more you enter into it. I should therefore rather advise a Man to give his Servant a Box on the Ear, tho' a little unseasonably, than spoil his Fancy by putting on a sage Countenance. As for me, I had rather disclose my Passions than conceal them to my own Cost: Vent and Expression will make them lose their Violence, and 'tis better to have their Point fall upon others than ourselves. This is the Counsel that he likewise gives to Persons of eminent Quality, upon whom every one has their Eyes—— He is not for buying his Wisdom at so dear a Rate. And yet it is but some Lines before, where the same Author tells us, that when *Rabirius* was condemned by *Cæsar*, he carried his Cause at the publick Tribunal, where unto he appealed, because *Cæsar* discover'd too much Heat and Passion in his Accusation against him. Perhaps *Montagne*, when he was upon this Paragraph, was interrupted by some of his Domesticks, whose Impudence might raise his Anger, and disturb his Ideas.

*Mont. Ess.*

However this be, *Gracian*'s Notion is still very true, *viz.* That one of the chief Rocks of Heroism and true Greatness, is an unbridled Passion. The Examples that confirm this Opinion are as many, as there have been Heroes and great Men subject to the Vice that he condemns; and I need only mention one among many, whose Violence of Temper has sullied their Glory, and often proved their Ruin. Into what Disgrace and Misfortune did not an unruly Passion carry the famous Duke of *Burgundy*? In the Heat of his Fury he was a Terror to his Confidents, nor durst they

t such a time, repreſent any thing to him tho' it tended to his own Intereſt; nay, even at a Council of War, if any Advice, tho' never ſo good, was given, that did not pleaſe him, he generally anſwered it with a Cuff on the Ear: So that he ſoon died in Diſhonour, and abandoned by his Officers, who cared not to be every Day expoſed to ſuch Treatment. And in like manner *Alexander*'s violent Paſſions would have made his Officers forſake him, had they but known how to get back again into their own Country.

(f) *Let it coſt us what Pains it will, we muſt, by all means, ſubdue the Affections of our Heart.*] It coſts ſome Men leſs to acquire a thouſand Virtues, than to correct one Vice; and what is a greater Misfortune, this Vice is what leaſt of all agrees with their Condition of Life, tho' it weakens the Luſtre of their other good Qualities, hinders them from being accompliſhed Men, and their Reputation from being perfect. There is no need for their having more Knowledge or better Abilities, &c. all that is to be wiſhed is, that they were not polluted with unlawful Love. *Bruyere.*

(g) *Some indeed are born with virtuous Diſpoſitions, but Care, &c. will confer on others, what Nature has denied them* ] The Study and Acquiſition of Virtue is a painful State, where there is an eternal Conteſt between Inclination and Duty. A Man muſt ſometimes embrace what he diſlikes, and reſiſt what pleaſes him, beſides the perpetual Torment that he undergoes in doing, and in abſtaining from what is contrary to his Temper. But the State of Wiſdom, which is nothing elſe but Vertue at length acquired by our Induſtry, is a Condition eaſy and quiet; it reigns peaceably over all the Movements of our Heart; for 'tis only in order to govern its Subjects well, that Vertue, at the Beginning, is obliged to ſuch vigorous Conflicts. St. *Evre.*

CHAP.

## CHAP. III.

### *Of what Make and Character his Mind ſhould be.*

THE Parts, where the whole is great and majeſtick, ſhou'd be of the ſame Nature; and ſo ſhou'd great Qualities go to the Compoſition of an Hero. Among these Qualities, those that have ſearch'd fartheſt into the Nature of Heroism, are of Opinion, that (*a*) a bright and extenſive Underſtanding ſhou'd have the Preeminence. For, according to them, (*b*) there is no great Man without it; and every one, that has it, muſt of Neceſſity be ſuch. Among all the Beings, that fall under our Senses in this viſible World, Man, ſay they, is the moſt perfect; and in him, that which is moſt ſublime and excellent, is a large and luminous Intellect, the Principle of all his wiſeſt and moſt ſurprizing Operations. But from this Intellect, from this fundamental Principle, as it were, arise two Qualities, like two Branches from the ſame Stem, (*c*) a ſolid and ſound Judgment, and a quick and ſprightly Imagination; which, when they meet together, make the Man, that has them, the Miracle of his Age.

The

The ancient Philosophers were very laviſh of their Praises upon the other Faculties of the Soul, which they multiplied according to their different manner of conceiving things: But the Politician may be excus'd for transferring his Encomiums upon the Judgment and Imagination only; the former he conſiders as the Tribunal of Juſtice, where every thing is examin'd and adjuſted; and the other, as the Sphere of that ſubtle and quick Fire, that catches immediately whatever is thus prediſpos'd; and the Conjunction of these two only he accounts eſſential to Heroes and great Men, in order to furniſh them, upon all Occaſions, with a ſure and ready Retreat. For to what purpose is it, to clothe the Soul with ſo many different Forms and Notions, when this Multiplication of Ideas only produces Obscurity, and makes us loſe the Sight of our Principal Object?

But let that be as it will; I aſſert in the firſt place, that the Turn of Spirit and Imagination, proper for an Hero, muſt be all Life and Fire; nor did I ever know one of the firſt Rank, that was not of this Stamp and Character. The Speeches of *Alexander* which were full of Vigour and Vivacity, were like ſo many Flaſhes of Lightning that went before the rapid Enterprizes of that Thunderbolt of War. *Cæſar*, his Succeſſor in the Race of Conqueſt, was quick in comprehending, and expeditious in acting.

The

The manner of thinking and expreſſing themſelves, which in both was equally lively, was a fit Representation of their manner of enterprizing and conquering, which was equally with Expedition. (*d*) What then is this Perfection and by what Name ſhall we call this happy Fire of the Imagination? 'Tis as difficult perhaps to define, as it is rare to poſſeſs, a Gift of this Nature; and if it be not a pure Ray of the Divinity, it is however the Imitation, the Resemblance and the Symbol of it.

It muſt be obſerv'd however by the By, that (*e*) I do not here confine the Name and Character of *Heroes*, only to Warriors and great Conquerors; I extend the Appellation to all Perſons that are eminent in an high Degree, whether they belong to the Cabinet or the Bar, whether they are conversant in human or divine Literature; and in them I require the ſame Qualities of Mind, as in the former. Such an one, for Inſtance, in the *Sacred* way was the great St. *Auſtin*, in whom Brightneſs and Solidity are happily united; and ſuch in the *Profane* was that rare Genius, wherewith *Spain* inrich'd *Rome*, and whoſe Vivacity is always guided by his Judgment.

To ſpeak in general, there (*f*) are ſome Strokes of a lively Spirit and Imagination that are not leſs happy, on ſeveral Occaſions, than adventurous Actions, done from the ſame Principle; and the both

both, in their turns, have prov'd Wings as it were to carry Men to the top of Greatneſs, and to raiſe them from the loweſt Stations of Life to Places of the moſt eminent Splendor and Renown.

There was a certain Emperor of the *Turks*, who took delight ſometimes to give his whole Court the Pleaſure of ſeeing him from a Balcony. And as he was walking one Day reading, or pretending to read a Letter, he held it ſo looſe, that the Wind blew it out of his Hand, or perhaps he let it ſlip on purpoſe to divert himſelf with what wou'd follow. As ſoon as his Pages, who were always attentive and obſervant of their Maſter, ſaw the Letter flying in the Wind, every one ſtrove who could catch it firſt, and try'd a thouſand Tricks, that gave his Highneſs no ſmall Diverſion; till one, more witty and nimble than the reſt, ſnatch'd the Paper in the Air, and by the Help of ſome ſmall Twigs, that in a Moment he twiſted together, ſprang up to the Balcony, and preſented the Letter with theſe Words, *A vile Inſect, Sir, has Wings, you ſee, and can make a ſhift to fly, for your Highneſs's Service.* The Briskneſs of the Action, and the ready Turn of the Speech both together ſo pleaſed the Emperor, that he gave him immediately one of the moſt honourable Employs in the Army; thereby declaring, that tho' Sprightlineſs of Wit alone is not to have the chief Command, it ought nevertheleſs to have the ſecond.

A

A quick and lively Wit is like Salt, that give an agreeable Reliſh to the fine Qualities, an with a certain Brightneſs ſets off the more ſoli Perfections of the Mind, giving them a Luſt anſwerable to their Richneſs. The Words of King therefore (when he ſpeaks in the Charact of a King) ſhou'd be like ſo many Rays Light, to ſtrike our Imagination, and comman our Attention. The immense Riches of th moſt powerful Monarchs are waſted and gon but Fame has collected and preſerv'd their ſpright ly Sayings; nor has Fire and Sword given mo Succeſs to many a great Captain, than an ingen ous Vivacity employ'd at a proper Season; that Victory ſometimes has been the Fruit Wit.

The Proof of Merit in the moſt accompliſh of Kings, and the Rise of that great Reputat on he afterwards acquir'd, was owing to th Sentence he inſtantly pronounc'd, upon the O caſion of two Women disputing a matern Right to one and the ſame Child. Now th Turn of Thought and Invention, which ma *Solomon* ſo famous, after this quick and judiciou Deciſion, is absolutely neceſſary in a thousan nice Circumſtances, where the Leisure of a lon Determination is not allow'd us. It is then lik a Torch, that dispels our Darkneſs and Doubts like a Sphinx, that resolves all our hard Queſt ons; and like *Ariadne*'s Thread, that carries

out of the Labyrinth of the moſt perplex'd Affairs.

*Soliman*, Emperor of the *Turks*, made a wiſe Uſe of his ready Turn of Thought, on an Occaſion ſomewhat ſingular, but not much unlike this of *Solomon*'s. A Jew was for cutting an Ounce of Fleſh from off a Chriſtian, upon an uſurious Contract he had forc'd him to make, when he lent him a Sum of Money that the other had great need of. The Cauſe was brought to the Emperor's Tribunal, where the Jew open'd and defended it with a good deal of Inſolence. *Soliman*, when he had heard him out with great Patience, very gravely order'd them to bring a Pair of Scales, an Ounce Weight, and one of the ſharpeſt Cutlaſſes that cou'd be got. Hereupon the Uſurer began to look pleas'd, and applaud himſelf in Secret; but the poor Debtor turn'd pale, and was all over in a Shiver; when the Emperor addreſſed himſelf to the Jew, and ſaid, *Thy Head ſhall be ſtruck off from thy Shoulders, if thou cutteſt the leaſt Particle of Fleſh more or leſs than what is ſtipulated in thy Contract.* This ſudden and unexpected Sentence made the Jew deſiſt from his Purpoſe, and gain'd *Soliman* no ſmall Glory, in all the Parts of the Empire, where the Fame of it was ſpread abroad.

This Life and Sprightlineſs of Thought however muſt not be expended, but on Subjects that deſerve it; as Lions reſerve their Strength for

ſuch Dangers only, as are worthy of them. For, not to mention those that ſquander it away, as Prodigals do their Money, how many do we ſee that employ it to very vile Purposes; those ſnarling and ſatyrical Tempers I mean, every Cut of whose Tongue is like the Stab of a Poinard to the Breaſt. But the unworthy Abuse they make of this ſo eſtimable a Talent, when rightly applied, goes not unpuniſh'd; as they ſpare none, ſo none ſpare them; insomuch that were they at the higheſt Top of Exaltation, the loweſt Mortal upon Earth wou'd think he had a Right to fall upon them, and to rob them even of good Qualities they otherwise have.

It is to be obſerv'd laſtly, that tho' this Vivacity of Mind be properly the Gift of Nature, yet Art may have ſome hand both in aſſiſting and perfecting it; as when we improve by the lively Strokes of others, or by Reflections on Circumſtances parallel to our own: For where there is a Fund of good Parts, Diſcourses and Facts, that have an Agreement therewith, are like ſuch Seeds as feed and inrich the Soil where they are ſeen.

I have inſiſted the longer on this Quality, because every one perhaps may not be perſwaded, that it is eſſential to an Hero. As for the other Perfection, which belongs likewise to the Intellect, as I have defin'd it; and which I call a ſolid and ſound Judgment, there need no Time be ſpent

ſpent in ſhewing its abſolute Neceſſity, for the thing ſpeaks it ſelf.

## REMARKS on CHAP. III.

### *Of what Make and Character his Mind ſhou'd be.*

(a) *A Bright and extenſive Underſtanding, among other Qualities of an Hero, ſhou'd have the Preeminence.*] The Author of the Dialogues between *Ariſtus* and *Eugenius*, ſays much the ſame thing of true Wit and Ingenuity, that *Gracian* ſays of the Character of Mind that is proper for an Hero, 'Tis a Miſtake to confound a ſprightly Wit with that kind of Vivacity, which has no Solidity in it. The Judgment is, as it were, the Fund of the Beauty of Wit; or rather, a fine Wit is like precious Stones, ſolid as well as ſparkling. There is an equal degree of Solidity and Luſtre in it; or, to ſpeak properly, 'tis good Senſe that gives it the Luſtre. For there is one kind of good Senſe, that is grave and melancholy; whereas the good Sense, I am now ſpeaking of, is lively and full of Fire, ſuch as appears in *Montagne*'s Eſſays and *Hoguette*'s Teſtament, ſpringing from a ſound and bright Underſtanding. A juſt Mixture of this Vivacity and good Sense together, makes the Mind active and ſagacious, ſo as to conceive quickly, and judge rightly of every thing. *P. Bohours.*

(b) *There is no Great Man or Hero without a bright Underſtanding.*] Why, in giving your Eſteem of a Man, do you prize him, wrapt and muffled in Cloaths? You are to judge of him by himſelf, and not by what he wears; and as one of the Ancients very pleaſantly ſaid, Do you know why you repute him tall? You reckon him ſo, because of the Height of his Patens. *Montagne.*

whereas the Pedeſtal is no Part of the Statue. Meaſure him without his Stilts; let him lay aſide his Revenues and his Titles; let him preſent himſelf in his Shirt; then examine if his Body be ſound and ſprightly, active, and diſpoſed to peform its Functions? What Soul has he? Is it of a good Capacity, and happily provided with all its Faculties? Is it rich of what is its own, or what it has borrow'd? Has Fortune no hand in the Affair? Such a Man is rais'd five hundred Fathoms above Kingdoms and Dutchies. We commend a Horſe for his Strength and Sureneſs of Foot, and not for his rich Capariſons; a Greyhound, for his Share of Heels, and not for his fine Collar; an Hawk, for her Wing, and not for her Geſſes and Bells; and why do not we in like manner value a Man for what is properly his own? He has a great Train, a beautiful Palace, ſo much Credit, ſo many thouſand Pounds a Year; but all these things are about him, not in him.

The Prince of *Conde*, when he retreated to *Chantilly*, appear'd as great a Man as when he was ſurrounded with the Splendor of the moſt famous Conquerors, whoſe great Actions he equaliz'd. After all, ſays *P. Rapin*, tho' that agreeable Habitation is a Retreat to all the Graces, and eſpecially to those learned Graces which we call the Muſes, which are now ſcarce known among great Men; tho' that Retreat was become the Rendez-vous of Wit and good Senſe, where nothing reign'd ſo much as Politeneſs, and every thing that was exquiſite and delicate in the Sciences; yet we muſt agree, that the Charms of the Place were nothing comparable to the Charms of him that was the Maſter of it. What Penetration, what Diſcernment, what Reaſon, what Wit, what Light, what Knowledge, what Elevation and Clearneſs of Thought did there appear, whenever he open'd his Mouth! For there is no hearing him without feeling all the Impreſſion that the Force of ſo wonderful a Genius is able to make, and a Man is at the Fountain-head of all theſe Wonders and Beauties, when he has the Honour of approaching him. Tho' others therefore may think him ſo wonderful in the Glories of his military, yet to me he appears more ſo, in the Glories of his private and retir'd Life.

*P. Rapin.*

(c) A

(c) *A ſolid and ſound Judgment, and a quick and ſprightly Imagination, ſpring from the Intellect, like two Branches from the ſame Stem* ] We are miſtaken, ſays the Author of the *Moral Reflections*, when we believe that the Judgment and Imagination are two different Faculties. The Judgment is nothing elſe but the Greatneſs of the Light of the Mind, which penetrates to the bottom of things, obſerves whatever is remarkable, and perceives what ſeems to be imperceptible: So that we muſt agree, that the Extent of the Light of the Mind produces all the Effects, which we impute to the Judgment.

*Gracian* is ſometimes accus'd of being ſo obſcure, that a Man is forced to gueſs at his Meaning; and I cannot altogether deny the Charge. But how can a Man conceive, that *the Judgment is nothing else but the Greatneſs of the Light of the Mind, that perceives what ſeems to be imperceptible.* As for my part, I neither underſtand nor can gueſs at the Meaning of all this; and thoſe that do, underſtand things that in my Opinion are incomprehenſible. 'Tis certain that the Judgment and Imagination always were, and ſtill are, two different things. We ſee every day People that have an infinite deal of Wit, and yet are very defective in point of Judgment. Thoſe of brisk and lively Spirits, ſays *St. Evremond*, have uſually Imagination enough, but very little Judgment.

(d) *What is this Perfection of the Judgment? And by what Name ſhall we call this happy Fire of the Imagination?* *Eugenius*, in *P. Bohours*'s Dialogues, makes this very Queſtion; and the Anſwer that *Ariſtus* returns him, is this. The Qualities of the Wit and Sprightlineſs of a Man come from an happy Temperament of Body, and a certain Diſpoſition of his Organs. They are the Effects of a well made and well proportion'd Head; of a Brain rightly temper'd, and full of fine Subſtance; of an hot and luminous Bile, fix'd by Melancholy, and ſweeten'd by the Blood. The Bile gives the Brightneſs and Penetration; the Melancholy gives the Senſe and Solidity; and the Blood gives the Agreeableneſs and Delicacy, *&c.* *Eugenius* acknowledges, that there is a good

deal of Truth in what *Ariſtus* ſays; but he concludes, that the ſafeſt way is, to pronounce nothing peremptorily concerning ſuch Matters as we cannot come to the Certainty of; and that the moſt reaſonable People perhaps reaſon leaſt about them. The Opinion of this learned Writer agrees very well with *Gracian*'s; but the Author of the *Moral Reflections* decides the Matter boldly and without the leaſt Heſitation. The Strength or Weakneſs of the Wit or Imagination, ſays he, is wrongly term'd; it is in Reality nothing elſe but the good or bad Diſpoſition of the Organs of the Body.

(e) *I do not confine the Name and Character of Heroes only to Warriors and great Conquerors.*] *Alexander* in like manner did not confine himſelf to the Heroiſm of War only; he had an equal Ambition to be as eminent in the Sciences; as the Letter, wherein he reproaches his Maſter *Ariſtotle*, ſufficiently ſhews. The Letter runs thus. "You ought "not to publiſh ſo many excellent Things, which I have "learnt of you, for wherein ſhall I excel others for the time "to come, if they know all that you have taught me? Per- "haps you may not have conſider'd, that I ſhould rather "chooſe to excel the reſt of Mankind in my Wit and Know- "ledge, than in Power and Greatneſs.

*Alexander* wrote this teſty kind of Letter in the midſt of his Glory, and the Strength of his Ambition. *Converſ.* Whereupon the Marſhal *de C.* one of the Speakers in the *Converſations*, cries out, What a Man is this! He's for being great, he's for being the firſt in every thing; and after this, can any one think that Fortune had all the hand, and not his own Merit the greateſt Share, in his Advancement?

M. *St. Evremond* does not flatter the Memory of the *Macedonian* Hero ſo much, as the Marſhal does. In the Inſtitution of *Alexander*, ſays he, there was ſomething too vaſt and expenſive: He was taught to know every thing in Nature, except himſelf: His Ambition afterwards went as far as his Knowledge; and upon his Deſire to know all, he conceiv'd another, which was to conquer all. But he had too little Regularity in his Conqueſts, and too many Diſor-

ders

ders in his Life, ever to have learnt his Duty to the Publick, to his Neighbour, or to himſelf. Theſe two Pictures, tho' both drawn by able Hands, are ſomewhat different; but if we ſet them each in its proper Light, we may perceive a Likeneſs in them to the Perſon they repreſent.

(f) *Some Strokes of a lively Wit are not leſs happy, on ſeveral Occaſions, than adventurous Actions done from the ſame Principle.* 'Twas by one of theſe quick Turns of Thought that *Scipio* brought himſelf off, in a Matter that might have been of bad Conſequence. A Tribune of the People one day (as the Cuſtom of theſe Magiſtrates was) haranguing the People againſt this Deliverer of his Country, charged him with fictitious Crimes; when he, never ſeeming to give the leaſt Attention to the Tribune's Invectives, addreſſes himſelf to the People, and with a Voice of Aſſurance ſaid, " *Romans*, it was juſt on ſuch a Day as this, that I " conquer'd *Carthage* for ever; let us all then agree to go " and renew our Thankſgiving to the Immortal Gods. " At which Words, all the People, and even the Tribune himſelf, went directly to the Temple, with *Scipio* at the Head of them.

This was the ſame *Scipio*, to whom *Hannibal* once gave a remarkable Anſwer. After the Defeat of the *Carthaginian* General, *Scipio* one day, in the way of Converſation, ask'd him, who, in his Opinion, had been the greateſt Men; *Alexander*, ſaid he, the firſt, *Pyrrhus* the ſecond, and myſelf the third: But if you had conquer'd me, ſaid *Scipio*, where wou'd you have rank'd your ſelf then? I wou'd have been the firſt, replied *Hannibal*.

This certainly is employing the Vivacity of our Parts on Subjects that deſerve it, as our Author preſcribes; and is a full Confirmation of what he ſays before: *viz. That the immenſe Riches of the moſt powerful Monarchs are waſted and gone, but Fame has collected and preſerv'd the happy Turns of their ſprightly and ſagacious Wit.*

*Montagne* is full of Examples of the happy Application of this Vivacity; but I ſhall only produce two, out of the many that he gives us. The Ambaſſadors of *Samos*, when they came to *Cleomenes* King of *Sparta*, had got ready a

long fine Speech, in hopes of perſwading him to engage in a War againſt the Tyrant *Polycrates*. After he had let them ſay what they were minded, he anſwer'd them in theſe Words. " As to the Beginning of your Speech, I have " forgot it, and conſequently the middle; and as to the " Concluſion, it has not mov'd me; and therefore I will do " nothing". An Anſwer very ſhort and pithy; and what cou'd not but abaſh theſe long-winded Haranguers. The other is much of the ſame kind. When the *Athenians* were to make choice which of the two Architects they would have to carry on a great Fabrick; he that preſented himſelf firſt, being a Man full of Affectation, began with a long premeditated Speech on the Subject of the Enterprize, and gain'd the Judgment of People in his Favour; but the other had only two or three Words: *Gentlemen of* Athens, ſays he, *what this Man has ſaid, I will perform.* For my part, I am of the ſame Opinion with *Socrates*, that he that has a clear and lively Imagination will ſhew it either by Sentures or Looks, even though he be dumb.

To theſe two Examples I will add one, for Variety's ſake, that *Amelot* tells us. *Charles* V. was detain'd ten Days in *Villadolid*, to receive the laſt Complements of that City; among the reſt, there came a ſort of Buffoon, call'd *Pedro del San-Erbas*, to pay his Reſpects; and when he ſaw that the Emperor ſaluted him, *Sir*, ſaid he, *you are very gracious in being uncover'd; 'tis as much as telling us, you are no longer Emperor. No*, Peter, replied the Emperor; *'tis because I have now nothing else to give thee, but this Mark of my Civility.*

CHAP.

## CHAP. IV.

*Of what Make and Character his Heart ſhould be.*

'TIS the Sentiments of *Plato*, in his Book *Of the Gods*, that Subtlety of Reaſoning is for Philoſophers, Beauty of Diſcourſe for Orators, Strength of Body for Champions, and (*a*) Greatneſs of Heart for Kings; for what avails it to have a ſuperior Wit and Genius, if the Heart do not anſwer it? The Mind thinks, and ranges thoſe Thoughts very eaſily, which coſt the Heart a great deal to put in Practice, and many Times (*b*) the wiſeſt Counſels about the greateſt Enterprizes, paſs not in the Cabinet, but are dropt there, for want of Courage when their Execution comes to be debated. Great Effects are produced by a proportionate Cauſe, and (*c*) Actions that are of an extraordinary Nature proceed only from an Heart, that is ſo. When the Heart of an Hero forms any Deſigns, they are always anſwerable to his Character; his Greatneſs is the Meaſure of his Vigor in Acting, and Wonder and Amazement the Effect of his Succeſſes.

*Alexander* had a great, had an immenſe Soul, when he found the whole World too narrow for

him, and wanted more: And *Cæſar* perceiv'd in himself, the ſame Sentiments, when he was for no Medium between *all or nothing*. (*d*) The Hearts of Heroes are like Stomachs, that are ſtrong and large, and able to digeſt every thing; what wou'd fit a Dwarf, and quite ſtuff him up, is ſcarce enough to whet the Appetite of a Giant; that is to ſay, a great Soul, inſtead of being puff'd up with the moſt aſtoniſhing Succeſſes, is continually panting after more; inſtead of being ſatisfied with the Glories it has already won, is insatiable in this reſpect, and always purſuing new; (*e*) inſtead of being impair'd by Disgrace or Diſaſters, ſwallows them all with eaſe, and finds in it ſelf a ſafe Resource, in the moſt calamitous Revolutions of Fortune.

Of all the Heroes I ever read of, I never knew one that appear'd greater in the utmoſt Exceſs of Adverſity, than did *Charles* VII. King of *France*, who, in my Opinion, was a Prodigy of Courage. While he was yet but *Dauphin*, the King his Father, and his Rival the King of *England*, had concerted a moſt terrible Sentence againſt him, and authoritatively declar'd him uncapable to ſucceed to the Crown of *France*. Which when he was told, with all the Calmneſs and Unconcern imaginable he ſaid, *He would appeal*; and when he was ask'd, to what Tribunal he would appeal? *To my Courage and my Sword*, answer'd he, therein diſcovering the true Spirit of Heroism; and accordingly the Event verified the Greatneſs of it. As

As a Diamond never ſhines brighter than in a dark Night; ſo an Hero never appears ſo much to Advantage, as when he is ſurrounded with Circumſtances enough to obſcure the Glory of any other Man. *Charles-Emanuel*, Duke of *Savoy*, who juſtly deserved the Name of *Achilles* that his Soldiers gave him, is an eminent Example of this kind. That Prince, with no more than Four of his Men, forc'd his Way through the midſt of Five Hundred of the Enemies beſt-arm'd Forces, that were going to ſurround him. And as he return'd in Triumph to his Army, greatly alarm'd with the Sense of his Danger, he was only heard to ſay, and with all the Coolneſs imaginable, that (*f*) *in all ſuch dangerous Adventures the beſt Convoy was a Man's own Courage.* And indeed Courage, in ſome measure, ſupplies all the reſt; it marches as it were at the Head of every Man, ſometimes to conquer Difficulties that are insuperable by any form'd Project, and ſometimes to beat down Obſtacles that were ſudden and unexpected before.

A certain Perſon once presented the King of *Arabia* with a Sabre made at *Damaſcus*; a very fine Present in those Days, and very proper for a Warrior as he was. The Grandees of the Court, who were by when the Present was made him, admir'd it much, not out of Flattery to the King, but because of the real Goodneſs of its Workmanſhip: They highly commended the Cleverneſs of its Make, the Fineneſs of its Gailding,

Guilding, and the Brightneſs of its Blade; in a word, it was, in their Opinion, a complete Piece of Work, but it had one Fault, it was too ſhort. The King call'd his Son *Jacob Almanzor*, who was Heir apparent to the Crown, to know his Opinion of it; and as ſoon as he was come into the Room, the King ſhew'd him the Sabre, who, after he had well examin'd and conſider'd it, ſaid, that he look'd upon it of more Worth than a fortified City; an Eſtimation very well becoming a gallant Prince! *But do you find no Fault in it*, ſaid the King? *None at all*, replied the Prince; 'tis perfect, I think, in its kind. *But ſome Officers here were thinking, that it was a little too ſhort*, ſaid the King: Whereupon the Prince, meaſuring it with his Arm, replied, *A good Officer cannot have his Arms too ſhort; for what they want in length, his Courage knows how to ſupply.*

But (g) the moſt deciſive Proof of an heroick Heart is, when a Man has his Enemy in his Power, and can revenge himſelf as he pleaſes, but inſtead of gratifying a Paſſion, which common Men give a Looſe to on ſuch an Occaſion, he overlooks his unjuſt Hatred againſt him, and returns him Good for Evil. There is an Action of the Emperor *Adrian*'s, that ſeems to me to be a Model of this Greatneſs of Soul, that is now ſo rare to be found. One of the principal Officers of his Army, whom he knew to be a Malecontent, and Maligner of his Glory, was going

going to run away in the midſt of a Battle of great Importance, which when *Adrian* perceiv'd, and might have ruin'd his Honour by letting him do ſo baſe an Action in the ſight of the whole Army, he rather choſe to ſtop him, and with a ſweeet and Affable Air ſaid only, *You are going wrong, I perceive, this is your Way:* Whereupon the Officer turn'd his Horſe, as if it had been a ſimple Miſtake of his, and no meditated Flight or Treaſon.

## REMARKS on CHAP. IV.

### *Of what Make and Character his Heart ſhou'd be.*

(a) *Greatneſs of Heart is for Kings.*] But all have it not, ſays *Montagne*. If we conſider a Peaſant or any mean Man, and a King or Emperor, there ſeems to be a great Diſparity between them; but they are oftentimes no more than Pictures that have no eſſential Reſemblance to what they repreſent. Like Actors on the Stage, that aſſume the Figure of gallant Men, of Dukes and Emperors, but as ſoon as the Play is done become abject and cowardly again, which is their native and original Condition: So the Emperor, whoſe Pomp dazles you in publick, were you to ſee him behind the Curtain, is no more than a common Man, and perhaps more vile than his meaneſt Subject. Irreſolution and Cowardiſe haunt him as much as another, and Care and Fear lay hold upon him in the midſt of his Guards.

(b) *The wiſeſt Councils paſs not in the Cabinet, for want of Courage when the Execution comes to be debated.*] The Writer of *French* Fables, in the Council of Rats, has compriſed

priſed this Thought of *Gracian*'s in four Lines which may be render'd thus.

*When grave Debate the Buſineſs is,*
*All Courts with Heads abound;*
*When Execution is the Thing,*
*No Hands are to be found.*

This Citation out of a Poet, upon a ſerious Subject, may perhaps be thought incongruous, if all the World were of St. *Evremond*'s Opinion; for Poetry, according to him, requires a particular Genius, not ſo compatible with good Senſe. 'Tis ſometimes the Language of the Gods, ſometimes that of Fools, but ſeldom of a Man of fine Senſe: Its Figures and its Fictions pleaſe us but there is neither Truth nor Reality in them, and yet Reality is the only Thing that can ſatisfy a ſound Underſtanding. St. *Evre.*

I leave the Poets to defend themſelves in an Affair, wherein they are ſo deeply concerned; and, to pleaſe different Taſtes, ſhall now produce an Authority in Proſe, taken from the Author of the *Political Teſtament*, who has one whole Chapter about *what Courage and Reſolution of Mind is required in a Counſellor of State.* 'Tis not required, ſays he, that a Man ſhould be ſo hardy as to deſpiſe all kind of Dangers; nothing is liker to ruin and undo Governments, than ſuch a Temper as this. So far ſhould a Miniſter of State be from conducting himſelf in this wiſe, that, on the contrary, he ſhould proceed ſlowly and gradually on all Occaſions, and never undertake any thing without due Conſideration of the Time and Purpoſe — But the Courage required in him certainly implies thus much, that he ſhould be exempt from Weakneſs and Fear, which make a Man incapable not only to take wholſome Reſolutions for the Publick Good, but to execute likewiſe thoſe that he has taken. It requires a certain Fire and Vigor of Mind, that makes him deſire and purſue great Things with an Ardor, equal to the Wiſdom wherewith his Judgment embraces them. It requires a certain Firmneſs of Soul, that makes him bear Adverſities with ſuch a Bravery, as neither to be changed, nor even ſeem changed, with the greateſt Viciſſitudes of Fortune. It

ſhould

ſhould give him Strength to reſiſt, without any Surprize, all the Envy, and Hatred, and Calumny, and other croſs Accidents, that uſually occur in the Adminiſtration of publick Affairs. Great Men, that are employ'd in the Government of States are like thoſe, that are condemned to Puniſhment; with this Difference only, that the one ſuffer for their Faults, the other for their Merit: He ſhould therefore know, that great Souls only are qualified to ſerve Kings faithfully, and to bear the Calumnies that wicked and ignorant Men caſt upon them, without being diſcouraged with theſe Croſſes and Oppoſitions from doing good. He ſhould know, that the Condition of thoſe, that are called to the Management of publick Affairs, is much to be pitied, even in what they do well; becauſe the Malice of the World often leſſens the Honour of it, pretending that it might have been done better, even when it was impoſſible. A Counſellor of State ſhould deſpiſe ſuch Injuries as theſe, ſo as not to ſuffer his Virtue to be ſhaken, nor himſelf to be diſcouraged, from purſuing, with Courage, the Ends that he hath propoſed to himſelf, for the good of the Nation.

(t) *Actions that are of an extraordinary Nature proceed only from an Heart that is ſo.*] Thoſe great and bright Actions, that dazle our Eyes, are repreſented by Politicians, as the Effects of great Deſigns; whereas they are commonly nothing elſe but the Product of Men's Humours and Paſſions: And accordingly, the War between *Auguſtus* and *Antony*, which is generally imputed to their Ambition of making themſelves Maſters of the World, was perhaps nothing elſe but the Effect of Jealouſy. *Mor. Ref.*

It is not natural to believe, that the War between *Auguſtus* and *Antony* was the Effect of Jealouſy; at leaſt it muſt have been a noble Jealouſy, and then our Author's Reflection is no longer Senſe. The Jealouſy, which he oppoſes to Ambition, is, in my Opinion, too mean a Paſſion, to form ſo great an Enterprize as that of becoming Maſter of the whole World. Nay, Ambition itſelf, whoſe utmoſt Aim is a natural Object, will never conceive ſo high a Deſign, unleſs

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it be immenſurate. It was certainly therefore this Paſſion that eſtabliſhed the Triumvirate, whereby *Auguſtus* and *Antony* governed the Univerſe, under a leſs odious Title than that of *Maſters*. But, to be ſhort, the War between *Auguſtus* and *Antony*, was no more the Effect of their Ambition, than it was of their Jealouſy: For it was *Rome* that made the Decree that *Auguſtus* ſhould go into the *Eaſt*, to put a Stop to the Diſorders that *Antony* had occaſioned.

(d) *The Hearts of Heroes are like Stomachs that are ſtrong, large, and able to digeſt every thing.*] At the Battle of St. *Quintain*, ſays *Montagne*, why did not the *Spaniſh* puſh their Advantage better? This might proceed from a Mind intoxicated with good Fortune, from a Courage gorged, as it were, with Succeſs at firſt, too full to take any more, and hardly able to digeſt what it had got. Fortune had given them ſuch an Armful at once, that they could hold no more, and being vext at herſelf for having put ſuch an Advantage in their Hands to no purpoſe, ſhe gave their Enemy an Opportunity to fall on again. *Montagne*

(e) *A great Soul inſtead of being impaired by Diſgrace,* &c. *finds in it ſelf a ſafe Reſourſe.*] When great Men are overcome by the length of their Misfortunes, they let the World ſee that it was the Strength of Ambition and not the Vertue of their Minds that ſupported them before, and that, ſetting aſide their Vanity, Heroes are made like other Men. *Mor. Ref.*

I readily agree, that great Men may be overcome by the long Continuance of their Misfortunes; but I can never be of Opinion, that they ſuſtain them by the Strength of their Ambition, and not by the Power of their Minds. For why ſhould we at once take from them a Vertue, and ſubſtitute a Vice in its Place? The Condition of Mankind affords a very good Reaſon for their Weakneſs, and great Men ſometimes ſink under the Load of Misfortunes, becauſe every thing in Man is finite; his Strength, his Firmneſs, his Conſtancy are Vertues that have their

their Bounds; but it does not therefore follow, that, *bating a good deal of Vanity in them, Heroes are like other Men.* Other Men yield to Trials that are but of a common Kind, and of long Continuance; whereas Heroes surmount them, and never yield themselves conquered, but when their Sufferings are intolerable, and the long Continuance of them has quite exhausted Virtue.

(f) *In such dangerous Adventures the best Convoy is a Man's own Courage.*] We have a remarkable Instance of this Courage in *Alexander*, when he came to pass the River *Hydaspes*, and the Action indeed is almost incredible to the most intrepid Valour. On the other Side of the River, he saw a numerous Army, commanded by a valiant, powerful, and warlike King, whose dominions he came to invade, fortified with an infinite Number of Chariots all surrounding it, and supported by monstrous Elephants accustomed to fight furiously. The Heavens all on Fire, continued Lightnings, frightful Thunder, and an horrible Tempest made all their Hearts quake for fear; but *Alexander* was unmoved at this Spectacle, and only declared that he had met with the Danger worthy of himself, and so passed a large River, with an Army much inferior to the Enemies, only on Skins.

The Author of the *Moral Reflections* defines Intrepidity in a Manner that represents this of *Alexander* too fully to be here passed by. Intrepidity, says he, is a certain extraordinary Force of the Soul, which raises it above the Troubles, Disorders, and Emotions that the Prospect of great Dangers can excite in it. And 'tis by this Force, that Heroes maintain themselves in a peaceable State, and preserve the entire Use of their Reason, in the most surprizing and terrible Events.

(g) *The most decisive Proof of an heroick Heart, is when a Man has Power to revenge himself on his Enemy, and does it not, &c.*] If what *Gracian* says here be true, as no doubt it is, the *Romans* shewed themselves all to be Men of heroick Minds, upon an Occasion, when the whole Safety of the Commonwealth seemed to depend on the Death of their Enemies General. When the Physician of *Pyrrhus* offered

the

the Conſul *Fabricius* to eaſe him of ſo terrible an Enem
by Poiſon, the Propoſition ſhocked the Conſul; howeve
he immediately communicated it to the Senate, who bein
ſtruck with Horror at the hearing of it, did all agree to ſe
*Pyrrhus* Word to take more eſpecial Care of himſelf, a
to aſſure him, that the *Roman* People pretended only to co
quer in an honourable Way, and not to get rid of an Enem
by the Perfidy of thoſe about him, in whom he repoſed
implicite Confidence; but in the Sentiments of *Dari*
this Kind of Heroiſm was no Vertue, who, to make hi
always remember that the *Athenians* had offended him, o
dered one of his Officers, as he was ſitting down at Tab
every Day to tell him thrice, *Sir, remember the* Athenians

CHA

## CHAP. V.

*That he ſhould have an exquiſite Taſte.*

THIS not enough for this great Man, this Hero we are now treating of, to have a good Share of Wit and Ingenuity, and the Gifts of Nature accompliſh'd by Art; he muſt likewise be born with an Elegancy of Taſte, and have it perfected by Erudition. Wit and Taſte are like two Brothers of the ſame Origin, and their Qualities are of near Proportion to each other. An elevated Wit is never allied to a mean Taſte; the Taſte muſt have an Equality, or otherwise it is degenerate; or rather the Wit it ſelf was but mean at firſt: For there are Perfections of different Kinds, according as the Senſe is more or leſs noble from whence they ſpring. A young Eagle can amuse it ſelf with looking upon the Sun, while an old Butterfly is dazled, and loſes the Sight of its weak Eye by doing it; and in like manner, (*a*) the Strength and Compaſs of any Man's Parts is known by the Taſte that is observable in him. It is a very valuable thing, no doubt, to have a good Taſte; but in a (*b*) great Man this is not much: His Taſte muſt be excellent. And tho' it be one of those (*c*) Talents, that may be communicated

to

to others, and consequently acquir'd where there is an apt Disposition; yet (*d*) where shall we find any that have done it? This is an Happiness that accrues to very few.

It may not be amiss to take notice by the By, that a great many People are perpetually applauding their own particular Taste, and, with a good deal of Arbitrariness, condemning that of others; but others are generally even with them: For they too, in their Turn, admiring their own Taste, look upon their Adversaries with Scorn and Contempt. Thus has one Part of the World been always bickering with the other; and tho' on one Side there may be more Folly, on both Sides there is enough. But to return. An excellent Taste is a formidable Qualification, and the Terror of every thing that is bad or indifferent in its Kind; nay more, the best things dread it, and the most acknowledg'd Perfections are not secure of the Sentence of its Tribunal; for since it is the Rule of the just Worth of things it (*e*) examines them to the Bottom, and makes as it were a Dissection of them before it gives in its Valuation. As Esteem is a very desirable Good, 'tis a Part of Wisdom and Justice to covet it; and the natural Punishment of such as are too prodigal of it, ought to be a Contempt of their Suffrage. Admiration is generally the Cry of Ignorance, and arises not so much from the Perfection of the Object, as from the Imperfections of our Understanding: Qualities of

he firſt Rank only deserve our Admiration, and herein we ought to be very reserv'd.

*Philip* II. King of *Spain*, had this Excellence nd Juſtneſs of Taſte to a great Perfection; for s he was accuſtom'd to nothing but what was erfect from his very Youth, he never prais'd ny thing but what was a Sort of Miracle in its Kind. When a *Portugueſe* Merchant came once o ſhew him a very fine Diamond, that he had rought from the *Eaſt-Indies*, the Grandees, hat were at the Audience, made no doubt but hat the King wou'd be tranſported with the Diamond, and mind nothing else but the extra-rdinary Beauty of it. But he hardly ſo much s caſt an Eye upon it; not that he affected a isdainful Majeſty on this Occaſion; but only ecause his Taſte, which had long been us'd to he Wonders of Art and Nature, was not eaſily harm'd. He ask'd the Merchant however what he Value might be of that coſtly Trifle? *Seven-y thouſand Ducats, Sir*, ſaid the Merchant; *for he Value of theſe finiſh'd Works of Nature lies in heir Caſt and Luſtre. I underſtand you*, ſaid the King; *but what made you give ſo much Money or it? Sir*, replied the *Portugueſe*, *I knew that here was one* Philip *II. in the Univerſe.* The King, who was more taken with the Answer, han with the Richneſs of the Diamond, or-er'd the Merchant to be paid in *Portugal*-Mo-ey, and ſuch a Recompense given to his Inge-uity, as became the Dignity of *Philip* II; (*f*)

by

by which Action alone he gave the World once a Specimen of his ſuperior Taſte in differe Kinds.

Some are of Opinion, that not to commen extremely, is next to diſparaging; but, in m Notion, the Exceſs of Praise is a Default bo in Point of Civility and good Sense. In Civ lity, because it is making a Jeſt of another Pe ſon; and in good Sense, because it is triflin with one ſelf. *Argeſilaus*, King of *Greece* h therefore very good Reason to call the Man, th was for giving the Shoos and Stockings of *Enc ladus* to a Pigmy, a very ſilly and incongruou Fellow: For, in truth, the whole Dexterity the Matter of Praise conſiſts in fitting it exact to the Subject, without either going beyon or falling ſhort of it.

*Don Ferdinand Alvares* of *Toledo* was diſti guiſh'd in War, by a Train of Victories th attended him for forty Years; and all *Euro* that was the Field of his Battles, loaded him wi Praiſes ſuitable to his Valour. But as he ſeem no ways affected with this Affluence of Glor a Friend of his asked him one Day, why he w ſo indifferent. All this does not hit my Taſt ſaid he; I want to have an Engagement with t *Turks*. When a Victory is the Effect of Co duct and Ability, and not of a ſuperior Forc and when ſuch a mighty Power, as the *Ottom* Empire, is humbled by Virtue of that only

is then that the Bravery and Experience of a General may juſtly receive Commendation. So much is there requir'd to please and ſatisfy the Taſte of an Hero!

After all, I am not here teaching the Art of becoming a *Zoilus*, that likes nothing, and finds fault with every thing. A vile Character! the Corruption of Criticiſm, odious, and unbecoming a Man of fine Sense! the ignorant Vanity of ſeveral great Men, who think it much better to deſpise every thing, than approve any; and among many more (to make uſe of these Terms) the Decay of Reason, and the Depravation of Philoſophy, that has neither Smell nor Taſte in it.

We wou'd have our Hero then, after he has taken a thorough Survey of things, to paſs an Eſtimate upon them according to their Value, and to make Equity, as well as Juſtice, the Meaſure of his Deciſion; for there are but too many that ſacrifice their Judgment to their private Affection or Prejudice, their Gratitude or Hatred, their Reſentment or Jealouſy. But what a Shame and Baſeneſs of Soul is this, to prefer Darkneſs before Light, and Paſſion before Reaſon! Let a Man therefore have the Integrity and Courage to eſteem every thing according to its juſt Value, and let his Taſte never become a Slave to his Prejudice.

To

To conclude: 'Tis the Privilege only of happy Diſcernment, and ſuch as has been l cultivated by Uſe, to know how to value a P fection of any Kind, without inhanſing or baſing it; and therefore, if we think (g) Taſte not yet ſufficiently confirm'd to give Judgment with Honour, our ſafeſt way will not to venture it, leſt we diſcover our Inſuff ency, by finding a Fault or Perfection wh there is none.

## REMARKS on CHAP. V.

### *That he ſhou'd have an exquiſite Taſte.*

*Bruyere.* THere is a certain Point of Perfectio Art, as there is of Goodneſs and Ma ty in Nature; he that perceives it and likes it, has a Taſte; he that perceives it not, and likes what is on e ſide of it, has a vicious one: So that there is a good bad Taſte, and ſome Foundation for Men to diſpute abo

(a) *The Strength and Compaſs of a Man's*
*Montagne.* *is known by his Taſte*, &c.] When People j in univerſal Terms, as *this is right*, or *t wrong*, and happen not to be miſtaken, 'tis Luck more any thing elſe. They ought to limit and circumſcribe Opinion a little, why, and how it comes to be ſo; for t univerſal Judgments, which we commonly meet with nothing. They are like Men, that ſalute a whole Multi and Company together; whereas thoſe that are acquai with them, take notice of them ſeparately, and ſalute t

y their Names. I have ſeen more than every day Men of allow Parts, who, affecting to ſhew their Wit by point-g out the Beauties of an Author, have fell upon admiring e worſt things in him, and inſtead of ſhewing us his Ex-llency, have only inform'd us of their own Ignorance. here's no Danger in ſuch an Exclamation as this, *Oh! how ne is that Paſſage:* The cunning Blades ſave themſelves this ay. But to undertake to follow an Author cloſe, and to mark preciſely wherein he excels; to weigh his Words, s Phraſes, and all his other Virtues, one after other: Not a word of all that; tho' a Man of itical Knowledge ſhou'd be able even to go far-er: *Nam videndum eſt non modo quid quisque loquatur, l etiam quid quisque ſentiat.* *Cic. Offic.*

(*b*) *A Great Man ſhou'd have an excellent ſte.*] Great Care ſhou'd be taken, ſays the *Chevalier de Mere*, to give a young Prince a good aſte; for I muſt, to be underſtood, make uſe of a Term at ſo many People abuſe; a good Taſte will teach him the ght way to excel in every thing; and if he has beforehand uſt Notion of Good and Evil, what he ſees about him will ſtruct him without a Governor. He cannot have a Taſte o delicate to remark what is becoming in every kind, and t be miſtaken therein. What we call a good Taſte, an-ers the Marſhal of *C*, cannot be expected in young Peo-, unleſs they have very quick Parts indeed, or have had ch Pains taken with their Education.——— It is a ve-ard matter, when one is young, not to be ſurpriz'd with at is gliſtering and ſtrikes the Eye.——— Even thoſe t are born Princes have this in common with other Peo-, to be taken with what is gay and ornamental; but ſuch udge right, do not love ſplendid things, unleſs they be uable; things that are of real Worth in their kind pleaſe m, tho' their Shew and Luſtre be never ſo ſmall. *Converſ.*

(*c*) *Taſte is one of thoſe Talents that is commu-nicated, and may conſequently be acquir'd.*] Prin-without any other Science or Rule, have the Taſte of mpariſon: They are born and bred up, as it were, in the *Bruyere.*

Center of the beſt things, to which they apply all that they read, ſee or underſtand; and whatever agrees not with *Lully*, *Racine*, and *le Brun*, that they condemn.

I acknowledge indeed, that Princes are born and brought up among the beſt things; but this is not enough to give a Man the *Taſte of Comparison*; he muſt likewiſe perceive that they are ſuch excellent things in their kind, before he can refer to them what he ſees, reads and underſtands. *There is a certain Point of Perfection in Art, which he that perceives has a perfect Taſte.* These are *Bruyere*'s own Words; and therefore I cannot but imagine, that he either did not think or ſpeak as juſtly as *Gracian*: *Taſte may be acquir'd*, ſays he, *where there is an apt Diſpoſition*; but without this natural Diſpoſition, the beſt things will not give it us. The greateſt Dainties are of no Uſe to a Man that has no Appetite; and therefore *M. Bruyere* might have ſaid of Taſte, what he ſays of Wit almoſt in the ſame Place. "All the Wit in the "World is of no Significance to him that has none; he has "no Views that way himſelf, and is conſequently incapa-"ble of profiting by other People's.

St. *Evremont* is of *Gracian*'s Opinion. That *Evremont*. which we call Taſte, in a figurative Senſe, ſays he, is a rare thing, and to be found in very few. A Man can hardly tell how to teach or learn it; it muſt be born with us. What we call ſublime Knowledge ſeems to be above it, and to have more Extent; but in our Commerce in the World and in the Affairs of Life, Taſte has its Value and holds its Rank. When a Man has this Talent, he ſhould not abuſe thoſe that have it not; nor is he obliged to convince them, and ſhew them their Error; he will find it a eaſier matter to new-mould, than perſwade them.

*Bruyere.* (d) *Where ſhall we find a Man that has an exquiſite Taſte? 'Tis an Happineſs that accrues to few.*] Great Men have an immenſe Advantage above other People in this reſpect. I give them up their good Chear, their rich Furniture, their Dogs, their Horſes, their Monkeys, their Dwarfs, their Fools and Flatterers; but I envy them the Happineſs of having in their Service Perſons, that equal, and ſometimes ſurpaſs them in Courage, Wit, and Taſte.

*M. Bruyere*

*M. Bruyere* had not much reaſon to envy the Happineſs of great Men; but their Happineſs may perhaps be an Object of juſt Envy to many others. Men of Virtue and Merit, that are in the Service of the Great, are Succours always ready at hand to aſſiſt, ſupport, and perfect the good Qualities of their Mind. What an Advantage is this that they have above other Men, if they did but know and eſteem it ſo, as not to neglect it!

(e) *We ſhould examine things to the bottom, and make as it were a Diſſection of them, before we give them our Valuation.*] Every day I hear Fools ſaying things, that are not fooliſh: When therefore they ſay any ſuch thing, how is it they come by it? 'Tis we, in ſhort, that help them to ſuch a Witticism, or ſuch a good Argument as they had not before; they have it but in keeping, and come out with it hap-hazard and at a venture; we give Credit and Value with them; we lend them our Hand to help them out, and it makes them but more impertinent. If we are minded to confirm any Point we have advanced, they immediately take our Explanation out of our Mouths; as I wou'd have ſaid, I had exactly the ſame Thought, and you'd have expreſs'd my ſelf ſo had I your Utterance. *Montagne.* Smoke the Sot.

This I take to be the Character of thoſe ſilly and impertinent People that are wiſe Men's Ecchos. Nothing is more common, than to hear Men of this Complection commending or blaming with ſuch an Air of Confidence, as their Principals, and thoſe they prate after, pretend not to. But if they chance to meet with ſuch People, as will not acquieſce in their Deciſion, but debate the Matter with them; they have nothing to ſay, but that it is *the Opinion of Men of good Taſte*; an Eccho, that they return juſt as they have receiv'd it.

(f) *By this Action alone,* Philip *II. gave the World a Specimen of his ſuperior Taſte in different kinds.*] *Auguſtus* had his perfect and univerſal Taſte. For thus *St. Evremont* ſpeaks of him: "He liv'd in great Familiarity with Men of Letters; among others, with *Livy*, *Virgil*, and *Horace*; whereby

" whereby he diſcover'd the Goodneſs of his Judgment in
" the Works of Wit as well as the Affairs of State. He
" lik'd the exquiſite Taſte of his own Age, whose Delicacy
" was little known in any other; but he was afraid of ſuch
" Singularities, as ſpring from a falſe Wit, and which Men
" of a vitiated Taſte make ſuch a vaſt Merit of.

The Taſte of *Auguſtus* wou'd find but a bad Reception in our Age, where a falſe Wit has the Predominancy; where Singularities are the only things admir'd in a Work, and People of depraved Taſtes accounted Maſters of the greateſt Merit. For the Number of ſuch as *Bruyere* deſcribes, under the borrow'd Name of *Arſenus*, is ſtrangely increaſed among us. *Arſenus*, ſays he, from the Eminence of Wit looks down upon Men, and, at the Diſtance he ſees them, is as it were frighten'd at their Littleneſs. Being prais'd, exalted, and even rais'd to the Heavens, by a Set of People who have engaged to admire one another, he fancies he has the Merit he never will have. Being buſy and fill'd with his own Ideas, and rais'd above the Judgment of all Mankind, he thinks himſelf accountable to none, but the Circle of his Friends that idolize him; 'Tis only they who know how to judge, how to think, how to write, and that ought to write. Be there any Compoſition of Wit, however well receiv'd in the World, and never ſo univerſally approv'd by Perſons of fine Senſe, I do not ſay that he will approve it, but he will perhaps vouchſafe to read it.

*Character.*

(g) *When a Man's Taſte is not ſufficiently confirm'd, his ſafeſt way will be not to venture it.*] *Magabyſus*, ſays *Montagne* going to ſee *Apelles* at Work, was a long while without ſaying any thing; but when he began to ſpeak about his Pieces, he receiv'd this rude Rebuke from him: While you held your Tongue, you ſeem'd to me to be ſomething; but now ſince I have heard you ſpeak, there is not the leaſt Boy in the Shop, but who deſpiſes you. His fine Cloaths, and great Fortune was no Privilege to ſpeak impertinently about Painting. His ſuperficial and preſumptive Sufficiency ſhould have been kept a Secret, for Silence is the ſafeſt way when a Man is diffident of himſelf.

*Mor. Reſl.

CHAP

## CHAP. VI.

*That he ſhould excel in what is Great and Noble.*

IT is God alone, that has all Perfections united in himſelf, and all in the higheſt Degree; because he alone receives his Being from no other, and conſequently admits of no Limitations. (*a*) Man however, who is the Image of God, is not without ſome good Qualities, tho' they be bounded in their Perfection. Now, of these good Qualities, ſome are given us by Heaven, and others left to our Induſtry; that is, thoſe natural Qualities that Heaven has not beſtow'd upon us, our Labour muſt ſupply by acquir'd ones: The former of theſe may not improperly be call'd the Daughters of a lucky Fate; and the latter, the Daughters of laudable Induſtry; nor are the latter, for the moſt part, leſs honourable than the other.

A few good Qualities are certainly ſufficient for a private Person; but for a Man of Univerſality, what a numerous and various Complication of them is required? Inſomuch that the Queſtion may be ask'd, Who ever knew ſuch an one, or has he yet appear'd in the World? (*b*)

We may form ſuch an Idea indeed, but can hardly believe it real; for it is not enough that one Man be equivalent to many, every one of which has his particular Worth; his Merit muſt be ſo various and extenſive, as to compriſe in it all that the whole Race has to boaſt of.

It is not one Perfection alone, whether natural or acquir'd, that can raiſe a Man to the Dignity of an Hero, eſpecially if that Perfection be not of an extraordinary kind: For every Talent (to ſpeak properly) deſerves Eſteem no more, than every Employ deſerves Credit and Reſpect. No Man indeed is to be blam'd for having Skill in every thing, as far as it is poſſible; but if he undertakes to exercise every Part he knows, this will only be the way to degrade himself. Beſides that, (*c*) to excel in what is but mean in itſelf, is neither better nor worse than being great in ſmall Matters, and ſuperior in a Thing of no Conſideration; whereas the Hero's Aim muſt be, to excel in what is great and noble, otherwiſe the Title of an extraordinary Person will be obſtinately refus'd him.

There was a very remarkable Difference between the Heroism of *Philip* II. King of *Spain*, and *Philip* King of *Macedon*. The former of theſe, who was almoſt equal to his Father in the Number of his Succeſſes, had no one that cou'd compare with him in the manner of his attaining them. He was always ſhut up in his Cloſet, where

where he adjuſted his Deſigns ſo well, that an happy Execution was the infallible Conſequence of them; ſo that a conſummate Prudence was the ſingular Character of his Heroism. *Philip* of *Macedon*, on the contrary, never left the Field of *Mars*, as he expreſſes himself to his Son *Alexander* when he was training him up in the Art of War: So that Courage and Bravery, and indefatigable Ardor to extend his little Dominions, and the proſperous Chance of War, had more hand in his Succeſſes, than any Means deeply contriv'd to attain that End; and in this Sense *Philip* II. was the great Man, and *Philip* of *Macedon* the great Conqueror. As for *Alexander*, he indeed conquer'd all Kings, nor was there any one that eſcap'd his Valour: But is the Spirit of an Hero conſiſtent with the Slavery, he debas'd himself to? (*d*) Can a Man be great, when he is ſo weak as even to hug his diſgraceful Chains? Glory is too much injur'd by Voluptuousneſs, ever to agree or march hand in hand with it.

Nor is it in one kind only, that an extraordinary Person is content to excel; he deſires and endeavours to be perfect in all, as far as he is able, and therefore makes the Extent of his Underſtanding anſwer the Faculties he applies himself to. He deſpiſes, for Inſtance, a ſlight Tincture either of Politicks or Learning, which is an eaſy Acquiſition, and rather the Sign of a childiſh Fondneſs to make a Glare and a Figure, than the

profitable Fruit of a noble Emulation. 'Tis true indeed, that to excel in every thing may well be reckon'd, according to the Compaſs of our present Capacity, among the Number of Impoſſibilities. But is the Impotence or Inactivity of our Deſires the Cause of this? No: 'Tis because we have not Courage enough to ſet about ſo painful a Work; 'tis because the Weakneſs of our Health, or the Shortneſs of our Lives, puts a Stop to our Progreſs. Exercise is the only Means to make a Man perfect in his Profeſſion, but very often we have not Time even for that; beſides that, the Pleasure which we reap from our Pains, ſeems too ſhort and a little too dearly bought.

However this be, ſeveral good Qualifications of a moderate Size cannot make a great Man; whereas (*e*) one only of a diſtinguiſh'd Eminence gives him that Superiority, as I ſaid before. There never was an Hero that did not excel in ſome ſublime way or other; for this is the Characteriſtic Proof of Grandeur; and the more noble a Profeſſion is in it ſelf, the greater is the Honour and Diſtinction of him that excels in it. Excellence in what is great, is a kind of Soveraignty that exacts a Tribute of Eſteem and Veneration. A Pilot, that is a perfect Maſter of his Art, gains Reputation, and is thought worthy of Praise: What Glory muſt then be due to a General of an Army, to an able Statesman, a great Scholar, a Magiſtrate, a King, ſince all of

of these excel in Functions that are confessedly of the first Rank and Order?

The *Castilian Mars*, *Don Diego Perez de Vergas*, who founded this Proverb, *That* Castile *supply'd the World with Captains, and* Arragon *with Kings*, (*f*) being sated with Glory, retir'd to a Place called *Xeres*, near the Frontiers. In this Retreat he liv'd very quietly, never thinking that any troubled their Heads with him; but his great Actions, which were spread all the World over, made now the more Noise, by reason of his withdrawing himself from it: The new King *Alphonso* of *Arragon*, who was a great Admirer of all rare Merit, and especially in what related to War, was so taken with the Fame of *Vergas*, that he resolv'd to go himself and visit him; and accordingly next Day set forward on his Journey, in a Disguise, and only attended with four Horsemen. What a Loadstone is a superior Merit to such as know how to value it! *Alphonso* arriv'd at *Xeres*, and came to *Vergas*'s House, but he was not at home. The Warrior, who had been inur'd to Action, was gone, according to his Custom, to a little Farm of his, where he was us'd to work with his own Hands. The King, who had made it his Pleasure to come from *Madrid* to *Xeres* on purpose to see him, grudg'd not the Pains of going from *Xeres* to the little Farm. The Horsemen, that attended the King, saw *Vergas* first, as he was pruning a Vine; and when they told the King thereof, he made

them ſtop, ordering them to retire a good diſtance off out of Sight; and then lighting from his Horse, he began to gather up the Branches that *Vergas* had cut off. *Vergas*, hearing a Noise, turn'd about, and perceiving that it was the King, threw himself at his Feet, and ſaid, *Sir, what are you doing? Go on with your Work*, Vergas, ſaid *Alphonſo*; *for ſuch a Pruner deſerves ſuch a Binder*. After a very familiar Conversation with *Vergas*, the King immediately return'd to *Madrid*, highly ſatisfied with having ſeen this Hero, to whom he gave infinite Aſſurances of his Eſteem.

Thus is Excellence in what is great and noble, always ſought after and reſpected. The Acquiſition of it, I muſt own, is not ſo eaſy; but the Glory, that accrues from it, makes an ample Amends for the Pains it coſts us; and therefore it was not without reaſon, that the moſt laborious of all Animals was consecrated to one of the moſt illuſtrious* Heroes of the Pagan World; for this intimates to us, that generous Labour is the Seed of gallant Actions, and that Fatigue and Toil produce an Harveſt of Praiſe, Honour, and Applauſe.

**Hercules.*

## REMARKS on CHAP. VI.

### *That he ſhou'd excel in what is Great and Noble.*

A Man cannot, in my Opinion, ſays the *Chevalier de Mere*, know too many things, in order to be a good Prince, and to govern the World——— But there is a great deal of difference between inſtructing him, and an Artiſan who deſires only to excel in his Craft, or to have a clear Notion of ſome Matters that lie before him; only to know their Nature, and not be deceiv'd in them——— What I would have a King to know thoroughly, is to be a Man of fine Senſe, Honour, and Sincerity; for he cannot, in my Opinion, be too well accompliſh'd herein——— He ſhould likewiſe endeavour to become a Man of Ability, and begin with that if he can——— This Talent of Ability is a certain Addreſs and Genius, which conſiſts in making the beſt Uſe of one's Knowledge and Power——— There are ſome Points of Knowledge, that ſeem more curious than neceſſary, and I cannot believe, that *he, who very well knew what kind of Education gave ſome Princes a Superiority over others, ever burthen'd *Alexander* with theſe. His Intent was to make this young Prince an Hero, which he does, and forms him after *Homer*'s Model; but in what moſt nearly concern'd him, he took great Care to inſtruct him fully, and conceal'd no part of the moſt ſublime Knowledge he was Maſter of. *Converſ.* *Ariſtotle.*

I put theſe two Quotations out of the *Chevalier de Mere* together, becauſe they compriſe in the main what *Gracian* has more fully explain'd in this Chapter; and both theſe Writers eſtabliſh it as a prime Principle, that how many good Qualities ſoever a Man may have, he cannot be accounted an extraordinary Perſon, unleſs he excel in what is great; for

it is an Excellence in ſome elevated kind, that is the only Standard and Characteriſtick of true Heroiſm. They both agree in commending inferior Qualities in an Hero, but they conſider them as Qualities of Supererogation, and ſuch as really diſhonour him, when he values himſelf upon them, in the ſame manner as an Artiſt in his Trade.

(a) *Man is not without ſome good Qualities, tho' they be bounded in their Perfection.*] 'Tis much to be wiſh'd, that one could fairly ſee ſuch a Declaration as this in the Book *Of Moral Reflections*; it had not then been reproach'd, as it now is, with deſtroying all Virtues. But without concerning my ſelf directly in this Matter, I ſhall only ſay, that the Apologiſt has but badly aſſoil'd his Hero, in his Diſcourſe by way of Preface; tho' he has made uſe of all the Subtleties of Sophiſtry to do it in. But does not this very way of juſtifying a Book, wrote upon Points of Morality, and to the Capacity of every body, look like the laſt Shift to defend a bad Cauſe? " The Author of the Reflections, ſays the Apo-
" logiſt, expoſes to View all the Miſeries of Man; but it is
" Man, left to his own Conduct, that he ſpeaks of, and not
" Man aſſiſted by the Light of Chriſtianity, and ſuſtain'd
" by the Grace of God.

In what City, in what Corner of the Kingdom do theſe unhappy People live, that are thus abandon'd to their own Conduct, depriv'd of the Light of Chriſtianity, and unprovided with Succours from above? 'Tis in vain to look for them in *France*, for there they cannot be found; and yet it is to them, and ſuch as them, that the Reflections are addreſs'd, and whom they repreſent, as the Apologiſt pretends. We do not find even among idolatrous Nations, that human Nature is nothing elſe but a Maſs and Compoſition of Vices. Is every Pagan without Moral Virtue, without Probity, without Sincerity? So that theſe Reflections do not regard Man in any real Condition of Life; and to judge of them by the Apologiſt's manner of defending them, they may very well be thought to deſtroy all Virtue.

(b) *We may form an Idea indeed of a Man of univerſal Perfections, but can hardly believe it real.*] Short Views, ſays

ſays *Bruyere*, I would ſay Minds that are bounded and pent up in their little Sphere, cannot comprehend this Univerſality of Talents, which one may ſometimes obſerve in one and the ſame Subject. Where they perceive Agreeableneſs, they exclude Solidity; where they ſee the Graces of the Body, Activity, Nimbleneſs, Dexterity, *&c.* there they will not admit the Gifts of the Mind, Reflection, Wiſdom, and deep Meditation. They will not let it ſtand in the Hiſtory of *Socrates*, that he danced.

This Opinion of *Bruyeré*'s does not at all deſtroy *Gracian*'s; for he only includes ſome few of the Talents of the ſecond Order, ſuch as Politeneſs, the Graces of the Body, Agility, Dexterity, *&c.* and even theſe are ſeldom found in Conjunction with others of the firſt Claſs, and therefore cannot make that Univerſality of Perfections, which *Gracian* ſays is not yet concluded to be real: For your *Cyrus's*, your *Alexanders*, your *Cæſars*, your *Charlemagnes* and *Condes*, are Examples a little too rare, to verify this Author's Opinion.

(c) *To excel in what is but mean in its own Nature, is being great in little Matters; whereas the Hero muſt excel in what is really great.*] A rare and uncommon Excellence in Things that are frivolous, is what badly becomes a Man of Honour. 'Tis a kind of Mockery and Injury we do him, when we value him for Accompliſhments, though otherwiſe commendable, if they do not become his Rank, nay even for Qualifications that do not principally belong to him; as if one ſhould commend a King chiefly for being a Painter or Architect: Such Practices as theſe do him no Honour, unleſs they be preſented along with others, that are proper and peculiar to him. When thoſe that went along with *Demoſthenes*, in the Embaſſy to King *Philip*, commended him for being beautiful, eloquent, and a good Drinker; *Demoſthenes* told them, that ſuch Praiſes as theſe did more properly belong to a Woman, a Lawyer, and a Sponge than to a King---A King ſhould anſwer, as *Tiphicrates* did the Orator, when he thus urged him in his Invective, *What are you then, that you make ſuch bouncing? Are you a Man of Arms? Are you a Bow-man?* *Montagne.*

Are

*Are you a Pike-man? I am nothing of all this,* replied the King; *but I am he, that knows how to command all these Men that you speak of.*

(d) *Can a Man be great, when he is so weak as even to hug his disgraceful Chains?*] This is said of *Alexander*, when he was in the Heat of his Passion, but not of *Alexander* when upon the Banks of the *Granicus* and the *Hydaspes*, where his noble Ardor for Glory, the Firmness of his Courage, and the Greatness of his Soul exalted him, as it were, above his Humanity. This great Difference of the Man and the Hero, in the same Person, has not at all been observed by one of our best Genius's, next to *Corneille*, for Dramatick Poetry. *Alexander*, in him, is no more than a weak *Antony* and a Prince of mean Accomplishments; and even *Porus* himself, whom he seems to set above the Conqueror of the Universe, is not so much an Hero in Valour, as he is in Gallantry. How could any one degrade *Alexander* more?

(e) *One Quality alone of a distinguish'd Eminence makes a great Man.*] Observe, says *Montagne*, how mightily *Cæsar* lays himself out, to make us understand his Inventions for making Bridges and Engines; and how very short he is, when he speaks of the proper Offices of his Profession, his Vigilance, and military Conduct. His Exploits shewed him sufficiently to be an excellent Captain, and he was minded to shew himself an excellent Engineer too. A Qualification intirely foreign to him. But,

*Montagne.*

*Optat Ephippia bos piger, optat arare caballus.*

*Cæsar* no doubt was a very great Hero without his Skill in Engineering; but I cannot conceive why this Qualification in him should be any Diminution of his Greatness: I rather believe, that it contributed very much to the Confirmation of his Glory. The most memorable Sieges of later Days have been formed upon that of *Alexia*, and 'tis to *Cæsar* that we owe our Forts, our Lines, our Contravallations, and almost every thing in general, that secures an Army before a Place.

(f) *The*

(f) *The* Caſtilian Mars---*being ſated with Glory, retired to a Place called* Xeres, *near the Frontiers.*] P. *Rapin*, upon the Retreat of the great Prince of *Conde* to *Chantilly*, expreſſes himſelf in theſe Words. I muſt own it was a fine Sight to ſee the Prince, all ſhining in the Brightneſs of his Virtue, through a Cloud ſurrounding him in the Tempeſt of the Battle, when he left the boldeſt far behind him, to go and face Danger in thoſe Places where it was the greateſt; when all covered with Blood and Duſt, he overthrew every thing that oppoſed his Paſſage, cauſing Ruin and Confuſion wherever he appeared; when preceded with Terror, and accompanied with Valour, and followed with Glory, he fought Battles, formed Sieges, ſuccoured his Allies, defeated his Enemies, and made himſelf Maſter of every thing. But it was a finer Sight to ſee him in that happy Calm, in that lovely Tranquillity he enjoyed in a private Life, that made him Maſter of himſelf. For to ſee him in this Repoſe of Mind ſo worthy of him, receiving Company, doing the Honours of his fine Houſe, ſhewing himſelf the Beauties of the Caſcades, the Fountains, the Gardens, the Groves, and entertaining thoſe that came to make their Court to him with the Candor and Affability that is natural to him; this is properly to ſee him in his Glory. When laying aſide all his Grandeur, he looks upon the Splendour of his Military Life, only as a Prelude to his private and peaceable one; when he quietly enjoys this illuſtrious Repoſe, which his Reaſon and Wiſdom have acquired by glorious Means; when he taſtes all the Pleaſures, that the Moderation of his Deſires and the good Uſe of his Fortune ſuggeſts to his Reaſon; and when he himſelf perceives that his Honour, which at other times he had been ſo jealous of, while he was in Arms, is now become greater ſince his Retreat, where the Spirit of Peace ſucceeds the Spirit of Tumult, which had the Poſſeſſion of him in the Field.

*True Great.*

CHAP.

## CHAP. VII.

### *That he ſhould aim at a Priority in Merit.*

HOW many People have liv'd in the World, that wou'd have been *Phœnix*'s in their kind, and Patrons to all ſucceeding Generations, had not others come before them! 'Tis a great Advantage to be firſt in any thing: The Merit that a Man otherwiſe has, is by this means doubled; at leaſt he has Precedency above an equal Merit that comes after him. Thoſe that ſucceed the Ancients in any Accompliſhments, we uſually look upon as Copies; and let the Moderns do what they can, they will never be able to overcome the inveterate Prejudice of being but Imitators. There is a ſort of Birth-right, that gives the former an abſolute Preference: The others are only like younger Brothers of a good Family, where ſome ſmall Titles of Honour are left, to be divided among them. In the fabulous Ages of Antiquity, it was not enough for Men to value and boaſt of their Heroes, but they came in a ſhort time to offer Homage and Incenſe to them; and (*a*) 'tis an Error that ſtill prevails in the World, to inhance the Value of things

things in proportion to the diſtance of our Times.

But (*b*) the Advantage I wou'd here recommend, is that of making oneſelf the only, the ſingular, the firſt in Point of Merit, without any regard to the Order of Time. A Plurality of Merit, if I may ſo call it, is a Diminution, even tho' it be eminent in all that have it; and, on the contrary, a Singularity of true Merit, tho' inferior to that which many have, is more valuable. It is a Work of no ordinary Induſtry to open a new Way to Glory, to be the firſt and the only one in any kind of Excellency. The Ways that lead to this happy Singularity are many, but all not equally practicable; and therefore we muſt examine them well, and chooſe what is beſt adapted to our Strength: However, in my Opinion, (*c*) the leaſt frequented, tho' ſomewhat difficult, prove generally the ſhorteſt; for a rough and unbeaten Path does often bring the Traveller ſooneſt to his Journey's End.

*Solomon* laid down to himſelf a Plan of Conduct quite different to that of *David*, and got himſelf inroll'd among the Liſt of Heroes, at a much cheaper rate, than did his Father, who diſtinguiſh'd himſelf by his martial, as the other did by his Pacifick Character. (*d*) The Glory, that *Auguſtus* obtain'd by his Magnanimity, *Tiberius* propos'd to get by his Policy. *Charles* V. and his

his Son *Philip* II. were both of them Heroes in their way; the Father, in his prodigious Power, and the Son in his extraordinary Prudence. Nay, even great Persons in the Church have not all been of the same Character and Denomination: Some have been distinguish'd for their eminent Sanctity; others for their profound Learning; some for their Zeal for the Purity of the Faith, and others for their Munificence to Temples consecrated to the Living God. Thus have several Heroes by different ways attain'd the same End, *viz.* a Priority of Merit in some special and singular kind.

(*e*) Have not the great Men of Humanity and polite Literature distinguish'd themselves in their way? Have they not, even in the same Art, found out different means to immortalize their Memories, and make themselves the first of their Name? *Horace* pretends not to vye with *Virgil* in *Epic* Composition, yet *Martial* gives up the Lyre to him; so *Terence* excels in Comedy, and *Persius* in Satyr. I pass by innumerable others, both Ancients and Moderns, who aspir'd at being the first in their kind, and did attain it. Men of a great Genius disdain the easy, and, as it were, subservient Honour of being Imitators, and asham'd of being copying Drudges, (as most Men are now) they attempt to strike out something new, and become Originals themselves.

There

There was a certain able Painter, who, ſeeing with Grief, that *Titian*, *Raphael*, and ſeveral others were gone before him, and that their Reputation was increas'd ſince the Time of their Death, was reſolv'd to raise a ſeparate Merit, and at all adventures to make himſelf a Compenſation for the Advantage of Priority, that they had over him. He therefore ſet himself intirely to paint in Grotesque; and when ſome of his Friends blam'd him for not continuing in his ſoft and delicate manner, wherein he was likely to ſucceed, and even become *Titian*'s Rival; he answer'd very briskly, *that* (ſ) *he thought it more glorious to be the firſt in his Way*, (wherein he was no mean Performer) *than to be the ſecond in* Titian's, *or any others that had gone before him.*

This gallant and happy Singularity will ſerve for a Rule likewise in all Profeſſions, Arts and Employs. A Man muſt have Courage to diſtinguiſh, and give himself a new Turn of Merit; and he muſt have Prudence likewise to determine his Choice; because a Miſtake in this kind will lead him into a vicious Singularity, which he will not eaſily get quit of.

REMARKS

## REMARKS on CHAP. VII:

### *That he ſhou'd aim at a Priority in Merit.*

ACHILLES has been a famous Hero of above Three Thouſand Years ſtanding, and 'tis thought an infinite Honour done his Succeſſors, when they are compared to him; ſuch a Prince, ſuch a General of an Army is an *Achilles* for Valour; ſay but this, and one needs ſay no more, the Commendation's complete. And how much longer will this Compariſon be glorious to Heroes? As long as the World ſubſiſts: For there will always be Poets, and Hiſtorians, and Orators, and Who will repeat after them, *As valiant as* Achilles. 'Tis in vain for future Heroes to ſurpaſs them, as many have already done; by an old and obſtinate Tradition, Men will always think they honour them enough by comparing them to the Conqeror of *Hector*; as if his Merit were the Point of Perfection, which none could tranſcend. Such is the Advantage and Preference that Priority of Time confers!

(a) *'Tis an Error that ſtill prevails in the World, to inhance the Value of Things in proportion to their Diſtance from our Times.*] I ſhall produce the Opinion of our Writer, which ſeems partly true, upon this Article; and quote him in his own Words for fear of Miſtake. I only think Men make too great a Sound with the Names of the antient Writers. To ſuch as are prejudiced in their Favour, they are like the Giants M. *D.* ſpeaks of, that grew every Year a Cubit in Thickneſs and two in Height; the more they are diſtant from us, the more their Authority increaſes; for we are not uſed to hear them mentioned in the manner we do the Writers of our Age, but fix ſuch an Idea of Greatneſs upon them, as quite bear *M. de la M.*

bears down all modern Names. For my part, who cannot but think that theſe great Men, might in many Places, have been *little* in the Eyes of their Contemporaries, and who ſee that among us Perſons of the fineſt Talents have not often the ſoundeſt Judgments, and that our beſt Wits are often miſtaken; I cannot but think, I ſay, that it was in all Ages the ſame.

He that ſhould ſpeak of the manner of our making War at this day, compared with that of the moſt expert *Romans*, with no more Reſtriction than this, wou'd be reputed, I doubt, by reaſonable Men, a Deſpiſer of thoſe that were our ancient Maſters in this Art as well as many others.

*(b) The Advantage I would here recommend, is that of making one's ſelf the only, the ſingular, and the firſt in Point of Merit, without any Regard to the Order of Time.*] There are ſome Artiſts, and Men of Ability, whoſe Minds are as large and extenſive as the Art and Science they profeſs; what they have from it and its Principles, they by their Genius and Invention return to the World with Advantage. They go out of their Art, as it were, to ennoble it; and leave its Rules, when they do not lead them to what is great and ſublime. They march alone, and without Company; but they aim high and penetrate deep, always ſure, and confirmed by the Succeſs of the Advantages they gain by their Irregularity. *Bruyere.*

Theſe Ways of making one's ſelf a ſeparate Merit, are hazardous; it belongs to none but ſuperior Genius's to attempt them, and ſee them ſucceed; And to this purpoſe *Gracian* lays down for a Maxim, That it is not the *Effort of an ordinary Induſtry, that can open a new Way to Glory.* In another Place, *M. Bruyere* enters ſtill into our Author's Sentiments, and expreſſes himſelf to this Effect: When a Man excels in his Art, and gives it all the Perfection it is capable of, he goes, as it were, out of the common Road, and whatever is moſt Noble and Sublime in it, that he equals. V. is a Painter, C. a Muſitian, and the Author of *Pyramus* a Poet; but *Magnard* is *Magnard*, *Lully* is *Lully*, and *Corneille* is *Corneille*. There has appear'd in the World, continues he, from time to time ſome admmirable extraordinary

nary Men, whoſe Virtue and eminent Qualifications caſt a prodigious Luſtre, like thoſe unuſual Stars in the Heavens, whoſe Cauſes we are Ignorant of, and know as little of them when they diſappear; they have neither Anceſtors nor Poſterity, they alone compoſing their whole Race.

(c) *Ways that are leaſt frequented, tho' ſomewhat difficult, prove generally the ſhorteſt.*] *Alexander* propoſed to himſelf this Heroiſm; and it was by the ſhorteſt, leaſt uſed, and moſt difficult Way that he attained it. When he was King but of a ſmall Dominion, he formed a Deſign to make himſelf Maſter of the whole World, and immediately ſet about the Execution of it. At the Head of no more than Five and Thirty Thouſand Men, with but little Money, and not much Proviſion, he left *Macedonia*, never to return again; and carried a War into *Perſia*, with a Reſolution either to conquer all *Aſia* very ſpeedily, or to make his Grave there. *Darius*, who, for his Power, and Riches, and immenſe Strength, was called by the *Grecians*, *The Great King*; *Darius*, whoſe bare Lieutenants made all the People in the Frontiers tremble, and when he went to War, had a Thouſand gallant Combatants following him, is the Monarch whoſe Kingdoms *Alexander* invades; whom he attacks, fights, defeats, ſpoils of all his Grandeur, and reduces to the Condition of one of his Subjects; and by this Victory, which was the moſt complete that ever was known, he gained the Conqueſt of all *Aſia*. 'Tis ſuch an Action as this, ſo full of Vigor and Expedition, ſo full of Hazard and Greatneſs of Mind, even beyond our Imagination, that deſerves the Words of *Cæſar*, *Veni*, *Vidi*, *Vici*.

How many Heroes have attempted to follow *Alexander* in this glorious and dangerous Career, and have been undone for want of conſulting their Strength! Witneſs *Don Sabaſtian* King of *Portugal*, and *Charles* King of *Sweden*. Even *Cæſar* himſelf, that conquered on the Plains of *Pharſalia*, could ſcarce have done the ſame on the Plains of *Perſia*. *Alexander*, at the Battle of *Arbela*, helped *Parmeno*; but in an Action that was not near ſo hot, *Cæſar* wanted the Succour of *Labienus*. We may therefore abide by this Principle of *Gracian*'s, That all the Ways to Heroiſm are not equally

gually practicable, and therefore we muſt examine them well, and chooſe what is beſt adapted to our Strength.

(d) *The Glory that* Auguſtus *obtained by his Magnanimity,* Tiberius *propoſed to get by his Policy.*] What Regard ſoever may have for *Gracian's* Authority, yet I cannot perſwade myſelf, that *Tiberius* had any premeditated Deſign to attempt a Way to Heroiſm, different to what *Auguſtus* had done; for that is the Point here in Queſtion. This Opinion ſeems to have more Truth in it than that of *Tacitus*, who, contrary to the Character of *Auguſtus*, pretends that he adopted *Tiberius* with this baſe Intention, that a vicious Succeſſor might make a virtuous Predeceſſor more lamented. 'Tis an unparſonable Fault in a Poet, but much more ſo in an Hiſtorian, to run counter to the known and eſtabliſhed Character of an Hero: And was *Auguſtus's* ſo much a Secret, as to ſuppoſe in him ſuch a Stroke of refined Policy, would have only become *Tiberius* himſelf? But to come to *Gracian*; I ſuppoſe that *Tiberius*, when he came to the Throne, went on according to his Temper and Genius, without ever thinking of making his Conduct a Counterpart to *Auguſtus*, and thereby opening another Way to Glory. His natural Temper was to be ſuſpicious, diſſembling, myſterious, and cruel; this he carried along with him to the Empire, and made it the Rule of his Government: Not that I ſay, he was wanting in his Policy, but his Policy was ſuch as ſuited his vicious Temper, without any View to the Publick, or any other Motive but his own Intereſt. 'Tis not then upon Account of their Politicks, as *Gracian* ſeems to do, that I ſet him in Oppoſition to *Auguſtus*; but upon Account of his bad Qualities, which were always a Diſgrace to the *Roman* Empire, and the others good ones, which were always its honourable Support.

(e) *Have not the great Men of Humanity and polite Literature, diſtinguiſh'd themſelves in their Way?*] *Plato*, as the Abbot *Maſſieu* tells us, had a Mind naturally turn'd to Poetry: He had his Amours too in his youthful Days; but not content to exerciſe his Genius in Subjects of Gallantry, he was guided likewiſe to try its Strength both in Tragick and Heroick

roick Compoſition, but the Succeſs did not anſwer. H
compared what he had wrote with *Homer*, and found a va
Diſparity; and therefore thinking it in vain to ſtrive again
a Champion, who, for four or five Ages, had carried awa
the Vogue, he laid aſide that Kind of Writing, wherein h
could but be the Second, and turn'd his View to anothe
wherein he had ſome Hopes of being the Firſt. Nay, h
Reſentment carried him ſo far, that he threw the Verſes h
had into the Fire; but while they were burning, he cou
not help quoting a Paſſage out of the very Poet that ha
cauſed his Concern. 'Tis a Verſe that *Homer* puts in th
Mouth of *Thetis*, when ſhe goes to requeſt of *Vulcan* A
mour for her Son *Achilles*.

Ἥφαιϛε πρόμολ' ὧδε, Θέτις νύ τι σεῖο χαλίζει.

And *Plato* only puts his own Name inſtead of the Godde

Ἥφαιϛε πρόμολ' ὧδε, Πλάτων νύ τι σεῖο χαλίζει.

But this Example of an ancient learned Hero, has hithe
to made no Impreſſion upon our Men of Letters. He
and there one perhaps has had the Wiſdom and Courage t
leave their Verſes, in order to acquire another Way, a Si
gularity they ſhall never hope for that Way; but almoſt a
others, who, even in Deſpight of *Apollo* have begun th
rhiming Trade, have herein continu'd, and obſtinately pe
ſever'd, always Verſifiers, but never Poets. On the oth
hand, ſome, who have wrote ſingularly well in Proſe, ha
endeavour'd to do the ſame in Poetry; but why did not th
ſtick to their Proſe? Or, at leaſt, why had they not *Plat*
Courage to throw their Verſes into the Fire, which are goo
for nothing elſe but only to diſparage their other Works?

*The Lives and Works of the Painters.*

(f) *He thought it more glorious to be the fir*
*in his Way of Painting, than the ſecond in T*
tian's, *or any others that had gone before him*
Together with this *Spaniſh* Painter, I ma
mention another of the ſame Profeſſio
*Calot* of *Lorrain*, of a noble Extraction,

*M. Felibien* tells us, and has diſtinguiſh'd himſelf with very great Succeſs. What he chiefly ſtudies is, Deſigning and Drawing in Miniature, wherein he is an Original as Artiſts ſay; and in his Groteſque Manner all the World muſt allow that he is no leſs: His *Caprichios*, his *Diablery* of St. *Anthony*, as the Vulgar call it, his *Antiques*, his *Pilgrims*, his *Beggars*, are all Prodigies of Art which none before him ever attained, and all that come after him muſt deſpair of. We have had in *France* a *Calot* in Poetry; a Poet, I mean, that attempted to be an Original in the Burleſque, as the Painter is in the Groteſque Way; but he had not the like Succeſs, nor any Reaſon to apply to himſelf, *Ut Pictura Poeſis erit*, but of *Horace*: For the Satyriſt of the Age has ſet him down in the Catalogue of bad Authors, which our Tranſlator has thus imitated.

*The dull Burleſque appeas'd with Impudence,*
*And pleas'd by Novelty in ſpight of Sence:*
*Boundleſs and mad diſorder'd Rhyme was ſeen,*
*And wiſe* Apollo *chang'd to* Harlequin.
*This Plague which firſt in Country-Towns began,*
*Cities and Kingdoms quickly over-ran;*
*But its low Stuff the Town at laſt deſpis'd,*
*And ſcorn'd the Folly, that they once had pris'd.*
*For Wit and Nature had a juſt Regard,* * Typhon.
*And left the Country to admire* * Ned Ward. in Boil.

## CHAP. VIII.

*That he ſhould chooſe bright and ſhining Qualities before others.*

BY bright and ſhining Qualities I mean ſuch, as have their noble Functions more expos'd to the View of the World; are more agreeable to the general Taſte, and more univerſally applauded than others. Two famous Cities gave Birth to two famous Heroes, *Thebes* to *Hercules*, and *Rome* to *Cato*; the one was the Admiration of the Universe, and the other the Cenſor of *Rome*. *Cato* indeed had one manifeſt Advantage above *Hercules*, in that he excell'd him in Wisdom; but it muſt be own'd, on the other hand, that *Hercules* far ſurpaſs'd him in Renown: The one was always employ'd in rooting out the Vices, that diſhonour'd his Country; the other, in exterminating the Monſters that waſted the Earth. The Buſineſs of the *Roman* had, in one Sense, ſomething more difficult in it; but that of the *Theban* was much more ſplendid and ſurprizing: And accordingly, the Name of *Cato* ſcarce ever went beyond the Boundaries of *Rome*, whereas that of *Alcides* flew all the World over, and his Glories fill'd both the Hemiſpheres.

(*a*) Some

(*a*) Some however, and those not the leaſt judicious part of Mankind, ſeem to prefer ſuch Employs, as ſuppoſe a profound but retir'd Merit, before ſuch Actions, as make a great Appearance and occaſion Admiration. The Eſteem and Approbation of a few is more pleaſing to Men of this nice Taſte, than the Suffrage and Commendation of many; whatever is done plauſibly, and with an Eye to publick Admiration, they term *a Wonder of the Ignorant*. "What "is perfect and ſuperlatively excellent in its "kind, ſay they, falls under the Obſervation "but of few; ſo that Honour is compris'd in a "very ſmall Compaſs, and the Perſons whoſe "Approbation they covet, are a ſelect Number, "and as it were the Prime of Mankind. He "that diſplays himſelf to every one's View, "receives, 'tis true, the Praiſe of the Publick; "but is there no Popularity in theſe Men's "Commendations? and may not the private "Suffrage of a few competent Judges, engage "and draw after it the Applauſes of the Mul-"titude?"

This is the manner of ſome People's Reaſoning, whoſe Sentiments ſeem a little too refin'd to be of any Service: For certainly thoſe good Qualities, that ſuit the Taſte and good Liking of every one, ought to have the Preference. The Reaſon is, becauſe they diſcover themſelves by ſuch ſingular Effects, that a Man cannot fail

of having every one's Eyes upon him, and this general Attention will be follow'd by an univerſal Agreement in his Praiſe; because the Excellency of Merit is of ſuch a Nature, that it makes every one know and taſte it. Is it not then the wiſeſt way to make ſure of the publick Suffrage, and not (*b*) propoſe to ourſelves the Approbation of ſome particular People only, in hopes that their Eſteem may by Degrees procure us a great Number; a Deſign that ſeems not a little chimerical?

I have defin'd all bright Qualities to be ſuch, as have their noble Functions more viſible, more palpable, and more applauded than others; and by the Word *Noble Functions*, I have ſufficiently excluded ſome publick Profeſſions, whoſe Exercise is ignoble and base. We clap our Hands, for Inſtance, at the expreſſive Geſtures of an excellent Pantomime, or the ſurprizing Turns of an expert and nimble Dancer; but, in the mean time, what Reputation have these Men, who have generally few good Properties, and a great deal of Vanity? (*c*) They are at the beſt but Heroes in the Buſineſs of making Grimaces and cutting Capers.

Who then are the true Heroes, whose Names ſtand in the Front, and are recorded with Pomp in the Liſt of the Goddeſs with an hundred Mouths? (*d*) They are, without all doubt, your great Warriors, to whom Heroiſm does properly

properly, and, as it were, primitively belong. All the Universe reſounds their Praise: Every Age ſucceſſively reminds Poſterity of their triumphant Memory: (*e*) Hiſtory grows dull, and drops out of its ſleepy Reader's Hands, if the Recital of their Exploits does not raiſe it: Nay, their very Misfortunes are the Foundation and Soul of the moſt ſublime kind of Poeſy. And whence this? but that the great Actions of theſe illuſtrious happy or unhappy Warriors, are Maſter-ſtrokes that every Mind is equally affected with. (*f*) I wou'd be far from being thought to mean by this, that War is preferable to Peace, at leaſt a Peace that is not ſhameful and prejudicial; my only Conception is, that the Qualities of Warriors are more bright and dazling, and have more Glory and Reputation in them, than others. But however this be, 'tis certain, that in all the noble Profeſſions of Life, he that would promiſe himſelf an univerſal Approbation, muſt follow the Vogue and Sentiment of the World. The Adminiſtration of Juſtice, without Partiality and without Delay, makes the Magiſtrate immortal, as the Laurels of *Bellona* do the General. And in like manner a Man of Letters makes his Name illuſtrious for ever, when he knows how to handle Subjects, that are plauſible, affecting, and accommodated to the Taſte, that univerſally prevails; whereas (*g*) ſuch Works as are dry, abſtruſe, and form'd upon the Taſte of ſome few only, leave their Author in Obſcurity, and are fit for nothing elſe, but

to fill up void Spaces among the Books that are bought by the Lump.

## REMARKS on CHAP. VIII.

### *That he ſhou'd chooſe bright and ſhining Qualities before others.*

*Orac. Man.* THE Foundation of this Chapter is laid in a Maxim of our Author's in another Place, and the Subſtance of it is to this effect: All things in Life, ſays he, owe their Value and Merit to the Impreſſion they make upon us, and in Proportion to this Impreſſion they ſubſiſt and have their Power over us: And therefore the Qualities that are known by their bright Operations, ſtrike the Attention of the Publick, and are receiv'd with ſuch Praiſes as perpetuate their Memory. 'Twas by their warlike Exploits that the Kings of *Arragon* were always renowned, whereas thoſe good Qualities that only operate privately, eſcape publick Obſervation, and are in Danger to be buried in Oblivion.

We need only look upon a Man rais'd to Dignity, ſays *Montagne*, and tho' we knew him not above three Days before to be a ſilly and inſignificant Fellow, yet, upon his Promotion, there inſenſibly ſlides into our Opinions a Notion of his Greatneſs and Sufficiency, and we can hardly forbear thinking, but he grew in Merit as he did in Credit and Attendance. But if it ſo happen, that he comes to fall again and be blended with the Crowd, every one then begins to ask himſelf how he came to be hoiſted up ſo high. Is this the Man, ſay they? Did he know no more than this, when he was in his Exaltation? In truth we were in very good Hands then. Dignity is properly the Parent of Renown, but ſtill there muſt be ſomething in the Man to ſuſtain, and not deſtroy it. And accordingly *Gracian* requires all neceſſary

ceſſary Sufficiency to fill the Functions of ſuch Employments as are expos'd to View; and 'tis upon this Condition only, that he prefers great Offices before ſuch as are more retir'd.

(*a*) *Some People, and thoſe not the leaſt judicious part of Mankind, ſeem to prefer ſuch Employs, as ſuppoſe a profound but retir'd Merit.*] He that knows the Art of War never ſo well, which is doubtleſs very glorious, is not neceſſarily the greateſt Man. The Beauty of the Mind, the Greatneſs of the Soul, Generoſity, Diſintereſſedneſs, and a Capacity extenſive to every thing, theſe are the Qualifications that conſtitute the beſt part of great Men's Merit. I have known a Reſolution taken, which, had it been follow'd, wou'd have prov'd the Ruin of a great State; and by an happy Change, I have known a quite contrary one taken, that prov'd its Preſervation: But the Author of it had not ſo much Honour for his Pains, as if he had defeated a Party of ſix hundred Horſe, or taken ſome inconſiderable Place. For Events of this kind ſtrike the Eyes or Imagination of every one; whereas good Senſe, which cannot be perceiv'd but by ſuch Reflections as few are capable of making, meets with no great Admiration; and for this reaſon it is, that *Gracian* adds, *the principal Matter is, that theſe bright Qualities diſcover themſelves in ſimular Acts*; that is, ſuch Acts, as become the Heroes and great Men, to whom alone theſe Qualities belong: And if *M. St. Evremont* has any other Meaning, and is for preferring a ſecret Heroiſm before that which makes a more publick Figure, *his Sentiment ſeems to be a little too refin'd to be of any Service*, as our Author expreſſes it.

(*b*) *To propoſe to our ſelves the Approbation of ſome particular People, in hopes that their Eſteem may by degrees procure us a great Number, is a Deſign ſomewhat chimerical.*] Theſe particular People, by whoſe Eſteem we hope to draw in the Approbation of the Multitude, many times dare not ſpeak firſt, but ſtay for the publick Suffrage before they expreſs their Sentiment. Many Men who perceive the Merit of a Manuſcript, when they hear it read, will not declare themſelves

ſelves in its Favour, till they ſee what Succeſs it has in the World when printed, and what Character the Ingenious give it. They will not hazard their Opinion before its Fortune is made, but will follow the Crowd, and be carried away with the Multitude; then they are very forward to publiſh, how early they approv'd that Work, and how glad they are to find the World is of their Sentiment: But this is too late for an Author, who hopes, by their Approbation, to obtain the Publick. On the other hand, when a certain Number of able Scholars determine, as they ſeldom or never do, to recommend a Work, they never ſucceed in their Recommendation, if the Work is not conformable to the common Taſte: How ſolid and profound ſoever it may be in other Reſpects, its Reputation will go no farther, than this certain Number of able Men, that only know how to eſteem it. The Author however will ſtill be happy, if his Glory, tho' thus limited, tranſmits him to Poſterity. But ſuch things only as are accommodated to the univerſal Taſte, are preſerv'd and live for ever. 'Tis for this reaſon, that *Horace* and *Terence* are eſteem'd to this Day as much as ever they were; whereas many of their contemporary Writers have drop'd by the way and never reach'd us, becauſe the Subjects they treated of were not taking, and beyond the Reach of the Vulgar.

*Montagne.*

The *Roman* Orator who had no contemptible Notion of Reputation, always adapted himſelf to the publick Taſte: 'Tis from *Montagne*, rather than any other Author, that I chooſe to take this Proof. I will only add one Story, ſays he, that we read of *Cicero*, to ſhew his natural Inclination to Popularity. One Day when he was to ſpeak in Publick, and was ſtraiten'd for Time to prepare himſelf at large, *Eros*, one of his Slaves, came and told him, that the Aſſembly was put off till the next Day; which pleas'd him ſo, that he gave the Slave his Liberty for the good News.

(*c*) *They are at the beſt but Heroes in the Buſineſs of making Grimaces and cutting Capers.*] To call ſuch Perſons as theſe Heroes, may perhaps be giving a Diſtaſte to ſome little illuſtrious Wights in the Republick of Letters, that *Gracian* has

has not at all the Honour to pleaſe. I may however venture to ſay, that I am neither the firſt, nor the only Man that has us'd the Term *Hero* in a bad Senſe, ſince the Author of the *Moral Reflections* ſomewhere or other ſays, that *there are Heroes in Wickedneſs as well as Goodneſs.*

(d) *They are your great Warriors, to whom Heroism does properly, and, as it were, primitively belong.* Bruyere.

] In War the Diſtinction between an Hero and a Great Man is very nice; all military Virtues are compris'd in them both, but the former ſeems to be young and enterpriſing, brave and gallant, firm and undaunted in Dangers; whereas the other excels in a profound Senſe, a vaſt Foreſight, a great Capacity, and long Experience; and according to this Diſtinction, *Alexander* perhaps was the Hero, and *Cæſar* the Great Man.

If there be any Diſtinction between Heroes and great Warriors, it is perhaps what Mr. *Bruyere* gives us in this Place: It is indeed ſo very curious, that it deſerves to be allow'd above any other, if it has but any Foundation of Truth in it. But the Hero and the great Man are here neceſſarily the ſame thing; for all military Virtues are equally eſſential to them both, and every one is more or leſs an Hero or great Man, only in Proportion as he poſſeſſes more or leſs of military Virtues. As to the Compariſon that is here brought to illuſtrate the thing, it ſeems to be injurious to the two great Perſonages it ſpecifies, becauſe it takes from both of them one Part of their good Qualities, in order to make the Difference: For was not *Cæſar*, as well as *Alexander*, valourous and enterpriſing, dauntleſs and intrepid? And had not *Alexander* too, as well as *Cæſar a profound Senſe?* His Anſwers were full of it. *A vaſt Foreſight?* The Means he employ'd to execute his great Deſigns, wou'd make one believe he had. *A great Capacity?* His Succeſs both in War and Learning are a ſufficient Proof. *A long Experience?* He was taught his Art by his Father *Philip*, who, at leaſt, knew it as well as the moſt expert *Roman* Generals. The only plain and remarkable Difference then, that I can ſee in the whole Parallel is, that *Alexander* was younger than *Cæſar*, and *Cæſar* older than *Alexander*.

(e) *History grows dull, if the Recital of their Exploits does not raise it. Their very Misfortunes are the Foundation of the most sublime kind of Poesy.*] The Lives of Heroes have inrich'd History, and History has embellish'd the Actions of Heroes; so that I cannot well say, who are most indebted to each other, those that have wrote, or those that have furnish'd such noble Matter for History. But the Resolution of the Problem will turn upon this, that those who have receiv'd most, are most indebted: Heroes have then given the Ground-work to Historians, and only receiv'd the Fashion from them; they made themselves such, independent on the Assistance of Historians or Poets; but Historians and Poets were in their way made Heroes purely by the noble Matter, that the other supplied them with. For without *Achilles's* and *Agamemnons*, there had been no *Homer*; without *Augustus's* and *Pompeys*, no *Corneille*: In a word, the celebrated Writers in the Sublime owe to your Heroes in the *Grand*, what the Writers in the Comick Way, owe to your Heroes in the *Ridiculous*: For without Fools and impertinent Coxcombs there had been no *Plautus*, no *Terence*, no *Moliere*, no * *Michael Cervantes*.

* *The Author of* Don Quixot.

(f) *I wou'd be far from being thought to mean that War is preferable to Peace.*] The Application of the military Science, says *St. Evremont*, shou'd be just, at least honourable; it shou'd aim at the Good even of those it subdues, if possible; and always at the Interest or the Supply of the Necessities of one's own Country. When it becomes the Work of Caprice, it tends only to Madness and Irregularity; when it has no other End than to do Mischief in the World, it should then be stript of the Glory it assumes, and be deem'd as inglorious as it is unjust; for this is *Grotius's* Opinion in his Book *De Jure Belli & Pacis*.

War pleads Antiquity, says *Bruyere*, from all Ages; has always filled the World with Widows and Orphans; drain'd Families of Heirs, and destroy'd several Brothers in the same Battle. Young *Soyecour!* How do I mourn thy Loss, thy Virtue and Modesty; that Wit, just ripe, sagacious, lofty and

and converſible! I bewail that untimely Death, which tranſported thee to thy magnanimous Brother, and ſnatch'd thee from a Court, where thou hadſt only Time to ſhew thy ſelf. Misfortune too deplorable, and yet common! Men in all Ages, for more or leſs of a little Spot of Earth, have agreed to deſtroy, burn and murder one another; which to accompliſh with the greater Certainty and Ingenuity, they have invented exquiſite Rules of Diſtinction, which they call the Art of War, and reward the Practice of it with Glory and laſting Honour; ſo that every Age improves in the Method of mutual Deſtruction. The Injuſtice of the firſt Men made Soldiers neceſſary to the Eſtabliſhment of Men's Right and Pretenſions. This doubtleſs was the only Source of War; for cou'd Men have been content with their own, and not violated the Rights of their Neighbours, the World wou'd have enjoy'd an uninterrupted Peace and Liberty.

All things conſider'd, ſays *M. Hoguette*, War is nothing elſe but the Scourge of God, which Kings ſhou'd keep from them if they can, as a thing that impairs their Greatneſs, by the Loſs of their Subjects and by a Train of infinite Miſchiefs that attend it. God is the God of Peace and Love; a King is the Image of God upon Earth, but this Reſemblance is effaced in him, if he in like manner is not a King of Peace and Love—A Prince ſhou'd preſerve in his Soul the Deſire to make Peace and contribute his utmoſt thereunto, that he may not have this to reproach himſelf with, That the Time of his Reign was only remarkable for ſuch Actions as proceeded from the iraſcible Part of Man. *Teſtam.*

(g) *Such Works as are dry, abſtruſe, and form'd upon the Taſte of ſome few only, leave their Author in Obſcurity.*] *M. St. Evremont* muſt here ſpeak for himſelf. I do not like, ſays he, thoſe learned Men that employ all their Study in reſtoring a Paſſage, which, when they have done, gives us no Pleaſure at all. They may make a Myſtery in knowing what one may very well be ignorant of, and yet know nothing of what does truly deſerve to be known. Becauſe they have no Fancy or fine Conception of their own, they cannot

cannot enter into the Delicacy of a Sentiment, or the Fineneſs of a Thought. All their Succeſs is in explaining a Grammarian, and this Grammarian was a Man of the ſame kind of Study, and much the ſame Turn of Spirit with themſelves; but they never pretend to have the Taſte of ſome of the fine Men among the Ancients; and therefore I may add, *that they will continue always in the ſame Obſcurity with their Heroes.*

CHAP

## CHAP. IX.

*That he ſhould know his predominant good Quality.*

(*a*) I Cannot eaſily tell, whether I ſhould call it Chance or Obſervation that brings a Man ſo readily to the Perception of the good Quality that is predominant in him, in order to put it in practice as far as it will go. The Quality however that is prevalent in us, is ſometimes Courage, ſometimes Policy, ſometimes a ſingular Diſpoſition for Learning; and this is a Foundation mark'd out by Nature for a Man to become perfect in ſome one kind or other, if he does but know it, and ſtrives to cultivate it with a peculiar Application. (*b*) 'Tis Folly to pretend to divide one's ſelf with equal Succeſs between two great Objects, when one of them is enough to employ our inceſſant Care. (*c*) 'Tis Madneſs to think of uniting the excellent General and compleat Scholar both to the ſame degree in the ſame Perſon. We muſt chooſe and follow either *Mars* or *Apollo*; (*d*) we muſt give our ſelves up intirely to the one, and only lend ourſelves, as it were, now and then to the other, that our predominant Faculty may have but one predominant Object. The Eagle, which

of

of all Birds is the only one that can look against the Sun, contents itself with that Power, and aims not at their melodious Songs; as the Ostrage pretends not to fly so high as the Eagle (for so its Fate would be a Fall) but comforts itself, for want of that advantage, with the Beauty of its Feathers.

Every one of us, when we receive our Existence from the Soveraign Being, receive at the same time such a Portion, as I may call it, of Spirit and Genius as is proper for us; and 'tis every one's Business afterwards to remark it and set it off to the best Advantage. There was never yet a Man in the World, that might not have rais'd himself to a Pitch of Perfection in one thing or other, because no Man was ever yet absolutely without a Talent; and yet we meet with so few perfect in their Kind, that whenever we do, we call them *Great and Extraordinary Men*; some for the Superiority, and others for the Singularity of their Merit. (e) As for others, their Capacity is as much unknown, as the Reality of the *Phœnix* is uncertain. There is indeed no Person, that does not think himself competent for the most difficult Employs, but Time dissipates the flattering Imposture that gave him that Notion, tho' generally not until the Malady is beyond the hope of Cure.

'Tis no fault, in my Opinion, for a Man to endeavour to excel in what is indifferent, if he

he does it in order to be tolerably skill'd in what is excellent; but to be only tolerably skill'd in a Matter of an inferiour Nature, when a Man may with Diſtinction fill the firſt Rank, is a thing unpardonable, tho' what frequently happens. (*f*) The Counſel that the Poet gives us on this Occaſion is very wiſe, and as valuable as one of *Ariſtotle*'s Sentences.

*Tu nihil invitâ dices faciesve Minervâ.*

*I. e.* We ought to undertake no Employ, or Condition of Life, that our Genius diſapproves, and which conſequently we ſhall never have the neceſſary Ability to execute: A Truth that is eaſy enough to be comprehended, but pretty hard to be brought to Application!

In the Matter of our Capacity, we are not apt to undeceive others; nay, we do not love to undeceive ourſelves. (*g*) We ought to think our Minds liable to Miſtakes, and yet we account them infallible; for the Bandage that we tie before our Eyes, hides our real Inſufficiency from us, and ſhews us nothing but our pretended Merit. It was the wiſh of a wiſe Man, to have Glaſſes to repreſent the Character of Men's Minds, as well as the Features of their Faces; for unhappily now, ſays he, every one is his own Looking-glaſs, which repreſents him, not as he really is, but as he is beſt pleas'd to be.

Every

Every one that undertakes to judge of himſelf, finds a thouſand Subtleties to evade the Knowledge of what he really is. Self-love, which, like *Proteus* in the Fable, can put on all ſorts of Shapes, furniſhes every Inclination and Appetite with innumerable Shifts, wherewith to ſuborn Reaſon. How fertile is Self-love of Inventions or rather Illuſions! For the Variety of our Inclinations and Appetites is prodigious: 'Tis equal to that of the Humours, the Voices, the Notions, the Taſtes, the Looks, and the different Conditions of Men in Life. And hence it is, that no Functions or Occupations in the World are without ſome to fill them; for Inclination makes every thing practicable, and performs with Eaſe what the moſt powerful and beſt belov'd Prince cannot obtain of his Subjects. For (*h*) let us ſuppoſe for once, that a Prince ſuch as I have mention'd, were minded to appoint his People their particular Callings, telling one, *You ſhall be a Husbandman*, and another, *You ſhall be a Sailor*, and ſo on: They would all, no doubt, complain of their Inability to bear the hard Labour that was laid upon them; nor would one of them be ſatisfied with an Employ, tho' never ſo honourable, if it were impos'd upon him, or not agreeable to his particular Humour. How far will the Power and Force of Inclination carry us! And yet Men do not ſucceed the better for it; becauſe their Inclination moſt commonly

chooſes

chooſes the thing that their Talent is not adapted to.

What then does a wiſe and prudent Man do upon this Conjuncture? Why, he ſummons, as it were, his Inclination before the Tribunal of his Reaſon, and, by the Help of this pure Light, examines ſeriouſly his natural Propenſity and his prevailing good Quality, without mixing or confounding them together; and after ſuch a ſincere and deliberate Examination, he determines his Talent for what is agreeable to it, and then endeavours to make his Inclination comply therewith. And thus the Talent, ſeconded by Appetite, works both with Eaſe and Ardor; and in a ſhort time makes great Progreſs.

*Don Ferdinand Cortes*, Marquis of *Valle*, had never been Conqueror of the *Indies*, if he had not compar'd and measur'd himself, as it were, with different Employments, in order to ſuit his predominant Quality with an Object he found moſt agreeable to it. Had he applied himself to Letters, he might have ſtuck perhaps in the middle Claſs of Learning, tho' in other reſpects he was a Man of excellent Underſtanding; but applying himself to Arms as ſoon as he had found his Diſpoſition inclin'd that way, he came in time to equalize the Glory of the moſt celebrated Heroes of Antiquity.

RE-

## REMARKS on CHAP. IX.

### *That he ſhou'd know his predominant good Quality.*

OUR Author has one Maxim, which includes t
Subſtance of all this Chapter. Without Labo
and a Genius, ſays he, a Man cannot diſtinguiſh himſe
but with both he proves excellent. Moderate Parts, ſu
ported by great Application, go farther than ſuch as
ſuperior without it. Reputation is purchas'd at the Pri
of Induſtry, but what coſts us not much is little valu
Several Men want Application, even for the firſt Offi
and Employs, becauſe few will be at the Pains to impro
their Talent to its utmoſt Extent and therefore never w
Perſons that have none at all to contend with. A Man ſho
therefore know his Talent, and the Art of applying it
its Object, and then Application ſets its Seal to both.

(a) *I cannot eaſily tell whether it is Chance or Obſerva*
*that brings a Man ſo readily to the Perception of the g*
*Quality that is predominant in him, in order to put it in pr*
*tice to its full Extent.*] The Author of
Mor. Reſl. *Moral Reflections* wou'd not have been
propoſing this Queſtion, becauſe no Man
cording to him, ever yet took Pains to carry and exte
his Parts as far they could go; and the reaſon which
ſeems to give for it is, that we are all of us more idle in
Minds than our Bodies.

But who can pronounce it as a ſure Axiom, that we
more idle in our Minds than our Bodies? The Mind thi
more than the Body acts; and is not Thought to the Min
much Labour, as Motion or Action is to the Body? Wi
out trifling, the World is full of People, that out of a S

it of Indolence diſuſe all bodily Exerciſe, and has Plenty of others, that from the like Principle decline all Application of the Mind; but is there any more Idleneſs in the one Caſe, than in the other? If it is extreme, it is equal in both. But to come to the former Axiom: *No Man ever yet took pains to carry and extend his Parts as far as they could go.* The Spirit of Valour, cou'd it be carried farther than *Alexander* did? or the Spirit of Eloquence than *Demoſthenes* did his? Did not theſe great Men, and an infinite number of others in *Greece*, in ancient *Rome*, and *France* it ſelf, take pains to extend their Talents to the utmoſt? not to mention thoſe that have exauſted their Health, and even turn'd their Brains, by puſhing their Efforts too far.

*Gracian* is therefore juſt in his Thought, when he ſuppoſes that the predominant Quality exerts itſelf to its full extent, and only makes it a Doubt, whether it is Chance or Obſervation that brings a Man ſo ſoon to the Perception of it, which is a Doubt as reaſonable as the Propoſition is true; and for its Confirmation I cannot but

produce this Reflection, *viz. Almoſt all our* Mor. Refl.
*Qualities are at the Mercy of certain Occaſions.*

For do not the Reflections we make upon ourſelves come in the Age they are to come? While we are young, we think nothing about the Matter; and are ſo far from knowing what is particularly proper for us, that we are perfectly ignorant of ourſelves. Nay, even thoſe that are moſt expert in the Knowledge of the Mind and Heart of Man, dare hardly pronounce any thing ſure concerning the Talent of the Pupil, that is committed to their Education; all they do, is to ſtudy to diſcover it, and to wait and ſuſpend their Judgment. In a more advanced Age, the generality of Mankind go habitually on in the Way of Ignorance and Inattention, that they firſt fell into; and the Exemptions are but few of ſuch, as by Labour and Obſervation diſcover and employ their predominant Quality. All the reſt *are left to the Mercy of Occaſions:* My Meaning is, that ſome unforeſeen Accident and fortuitous Circumſtance engage them in a certain Employ, in Trade for inſtance: This Chance makes them apply themſelves to Buſineſs, and Application makes them become ſucceſsful, makes them

in

in time capable of ſome of the firſt Offices of State, an ranks them amongſt Men of a ſuperior Genius; but till th happen'd, the Extent of their parts was unknown to them ſelves as well as others; and this is the full and proper Mea ing of *Gracian*'s Thoughts.

Bruyere. (c) *'Tis Folly to pretend to divide one's ſ with equal Succeſs between too great Objec &c.*] One Point that Men are groſsly ignor rant of is this, that no one was ever yet born to excel two things; and that the great number of Men of mea Abilities is occaſion'd by the ſmall Precaution they take know their proper Talents. *Pyrrhus*, ſays *St. Evremon* joyn'd the Art of War and the Nicety of Treaties and N gotiations together, and yet he could never firmly eſtabli himſelf by either. If he knew how to win Battels, he h not the Skill to make the proper Advantages of War; he got People to come into his Alliance, he could not ke them in it. The Miſapplication of the two great Talen he was Maſter of ruin'd each other. As ſoon as he had red the Strength of his Arms with Succeſs, he was imme ately for treating; as ſoon as he had gain'd the Affections a People, he was immediately for making them Slave by which means it came to paſs, that the Conquer'd to upon them the Spirit of Conquerors, refuſing Peace wh it was offer'd them; and the others not only withdrew th Aſſiſtance, but endeavour'd to get quit of an Ally, that ga them to know he was their Maſter.

(c) *'Tis Madneſs to think of uniting the exeellent Gene and compleat Scholar, both to the ſame degree in the ſame P ſon.*] With us, ſays *Bruyere*, the Soldier, is brave, and t Gown-man learned, we proceed no farther, but among *Romans*, the Gown-man was brave, and the Soldier learn for a *Roman* was at once the Soldier and the Gown-man t With *Bruyere*'s Leave, we may except *Cicero* and ſo others, who were good *Romans*, and learned Men of Robe, but no Soldiers.

(d)

(d) *We ſhould give ourſelves up intirely to the one, and only lend ourſelves, as it were, now and then to the other.*] *P. Bohours*, Speaking of a great * Miniſter of State, has theſe Words. Not that ſo great a Miniſter of State, as I am now ſpeaking of, was wholly taken up in publick Affairs; for as his Mind was of infinite Extent, there was no kind of Science that he had not ſome Tincture of; for he could, when he pleas'd, make eloquent Diſcourſes, and maintain his Place in the Academy of Wits with as much Applauſe, as he did in the Council-Board of a great Monarch: But after all, a Genius for Politicks was his predominant Quality and true Character. Nor does *Gracian* forbid the Knowledge of Learning in any Great Man; for in another place he calls it the Ornament and Luſtre of all fine Qualities, and the great Advancer of their worth. Dialogues. * Mr. *Colbert*.

(e) *As for others, their Capacity is as much unknown, as the Reality of the Phœnix is uncertain.*] They are ſo many *Egeſippus's*, as *Bruyere* calls them. What's to be done with this *Egeſippus*, ſays he, who ſollicits for an Employment? Shall he have a Poſt in the Exchequer or in the Army? 'Tis indifferent which of them, nor can any thing but Intereſt decide it, for he is as good an Accountant as a Soldier. He is capable of any thing, ſay his Friends; that is, he has a Talent for no one thing more than another; or in other Terms, he is capable of nothing. Whereupon he concludes, That Men ought to employ the firſt Years of their Life to become ſo qualified by their Studies and Pains, that the Commonwealth may ſtand in need of their Knowledge and Induſtry.

(f) *The Counſel that the Poet gives upon this Occaſion is very wiſe. Tu nihil invitâ dices faciesve Minervâ.*] And we have another Poet, who, by imitating the former, is himſelf become an Original, that gives a further Sanction to *Gracian's* Sentiment, and is thus tranſlated, Hor. Boyle.

'Tis

*'Tis for an author a presumptuous Crime,*
*To undertake the sacred Art of Rhyme;*
*If at his Birth the Stars, that rul'd his Mind,*
*Shone adverse, of the Unpoetick Kind;*
*His Want of Genius soon shall be betray'd,*
Phœbus *prove deaf, and* Pegasus *a Jade. . . .*
*Then fear the Allurements of a specious Bait,*
*And well consider thy own Force and Weight,*
*Nature abounds in every Kind of Wit,*
*And to each Author does a Talent fit;*
*But Authors, who themselves too much esteem,*
*Lose their own Genius, and mistake their Theme.*

(g) *We ought to think our Minds liable to Mistakes, and yet we account them infallible.*] *Montague* had none of this Presumption in him, if the Picture he draws of himself be like him. I entertain and caress Truth, says he, in what Hand soever I find it; I meet it chearfully whenever I see it approaching me, and so long as a Man does not use me in too magisterial and imperious a manner, take delight in being reproved—— I frequent the Company more of those that find fault with me than flatter me, and am more proud of a Conquest gain'd over my self, when I submit to the Force of my Adversary's Reason, than I am pleas'd with a Victory obtain'd over him by reason of his Weakness. In short, I receive and kindly acknowledge all kinds of Reproof that are usher'd in with Decency, but I cannot so well endure those that come without due Form. These Words without any Comment carry their own Instruction along with them.

(h) *Let us suppose for once, that a Prince,* &c. *were minded to appoint his People their particular Callings, yet none of them would be satisfy'd.*] *Bruyere* makes a Supposition much like this, where he shews that nothing in the World can please every one's Taste. Who can promise himself, says he, to content Mankind? Let not the Prince, tho' never so great and good, pretend to it; but let him, if he please, try to do it. Let him make their Pleasures his Concern; trust them with

h his Secrets, admit them into his Palace, and make
m like his own Family. Let him give them Variety of
imes, Comforts and Feasts; entertain them splendidly,
them full Liberty, and make himself a Party in their
usements: Yet all this wou'd not be sufficient—Men
tired in the end with the very things, that charm'd them
he beginning; they wou'd forsake the Tables of the
ds; *Nectar* itself wou'd become insipid; Vanity wou'd
pt them to criticise on the most perfect Things; for
r Taste, if we'll believe them, is above all we can do to
sfy it.

CHAP.

## CHAP. X.

*That he ſhould know the Caſt and Character of h Fortune.*

FOrtune, that is ſo often mention'd, but ne ver juſtly defin'd (to ſpeak in a Chriſtia and wiſe Senſe) is nothing elſe but eternal Pro vidence; that ſoveraign Miſtreſs of Event without whose expreſs Will or Permiſſion no thing comes to paſs in the Universe. Th Queen, who is abſolute, unſearchable, inflexi ble, favours, as ſhe thinks fit, ſome, whom ſh dignifies, and leaves others in Obſcurity; no out of any ſuch Paſſion as weak Mortals are in fluenced by, but with Views of infinite Wi dom that we cannot comprehend.

To come down however to the common Lan guage of Men, we may not improperly ſay that (*a*) Fortune is, as it were, a Convention o good and bad Circumſtances; ſo that if a Ma lights into the Company of the one, he miſcar ries; but if into that of the other, he ſucceeds But without impoſing this Definition upon o thers, ſeveral great Maſters in Politicks have cer tainly

tainly laid down this for a Maxim, that a Man ſhould firſt carefully observe his own Fortune, and then take notice of his Adversaries, eſpecially in the Buſineſs of War. (*b*) The Man, to whom Fortune has been often kind, makes an Advantage of this Diſpoſition, and (*c*) engages, without Fear or Apprehenſion, in Enterprizes that wou'd be too hazardous for many others; because nothing pleases, nothing obliges Fortune more, than this blind Confidence that her Favourites place in her.

(*d*) *Cæſar* knew very well the Character of his Fortune, when he encouraged the Captain of the Veſſel that had him on board, bidding him with all the Calmneſs imaginable, *Fear nothing*; for this *his Fear wou'd be an Affront and Diſparagement both to* Cæsar *and his Fortune*. The great Happineſs he had already experienc'd, was like a ſure Anchor in the present Danger: He fear'd no contrary Winds, because he had the proſperous Gale of Fortune; and the Rage and Violence of the Sea gave him no Uneaſineſs, because the Heavens were clear, and the Stars ſhone bright upon him.

This Action of *Cæſar*'s was, in many Men's Opinions, a very great Raſhneſs; but in the main it was the Effect of a great Preſence of Mind, which brought, as it were, into one Point of View all the other Dangers he had brav'd with Succeſs, and gave him Confidence

on the very Brink of Perdition. (*e*) How many Men, for want of trying or understanding sufficiently their good Fortune, have lost many a fair Opportunity of making themselves for ever! and yet there is not a Gamester, as blind as he is, that does not consult his good Luck before he engages in any considerable Party.

'Tis certainly a vast (*f*) Advantage to be fortunate: It gives a Man a Superiority over the Merit of many that are not so; and for this Reason (*g*) some set more Value upon one Degree of good Luck, than they do upon ten of Wisdom and Bravery; a vile Sentiment, and injurious to Reason. (*h*) Others again look upon ill Luck as a visible Mark of Merit: Happiness, in their Opinion, is the Fate of Fools, and Infelicity allotted for wise Men. Meer Exhalations of Choler and Spleen, customary in such as are with the greatest Justice unhappy.

But to return. What the Prince of Philosophers required in his famous Pupil, (besides the great Qualities that he cultivated in him) was to have him fortunate, without which the (*i*) most consummate Valour cannot make a Hero. Success and Courage are the Foundation of military Greatness; nor was there ever a famous Warrior, that did not become so by a Conjunction of both these, which mutually aid and support each other. He, therefore, that has often felt the Rebuffs of Fortune, should take great Heed how

he

he expoſes himself in critical Circumſtances, or contends obſtinately with her; for (*k*) ſhe is an imperious Step-dame, that will not be brought to Compliance, but continues cruel, to the very laſt, where ſhe is not diſpoſed to love: And therefore the Caution may again be taken from the Poet, and thus changed into a Leſſon of Prudence.

*Take heed, when Fortune is your Foe,*
*What 'tis you ſay, what 'tis you doe.*

The Cardinal Infant of *Spain*, *Don Ferdinand*, furnamed the *Invincible*, because of his great Succeſs in War, was a great Favourite of Fortune. All *Europe*, that knew very well the Courage of that magnanimous Prince, could not yet tell whether his good Fortune would be anſwerable; and therefore waited for an Event whereby to form their Judgment, when the Battle of *Norlingen*, (which was the firſt Opportunity that preſented it ſelf) gave the World, and the Cardinal both, an Indication that his Luck was not inferior to his Valour. The Glory, in ſhort, that he acquired on that Day was complete; and being thereby aſſured of the good Graces of Fortune, he never enterprized an Action afterwards, but what gave a freſh Luſtre to his Reputation.

But it is not enough to know one's own Star, in order to depend upon its favourable Influence

in Time of Need; (*l*) there is another Part of politick Knowledge, which conſiſts in diſtinguiſhing your Adversaries Fortune likewise, in order to elude or attack them as Occaſion offers. *Soliman* knew very well the Neceſſity of this Diſcernment, and accordingly made use of it in a Circumſtance, wherein he perceiv'd, that, notwithſtanding all his former Succeſſes, he hazarded his Glory too much againſt the happy Rival with whom he had to do. This Rival was *Charles* V; and Fortune, that had hitherto been conſtant to him, gave *Soliman* great Uneaſineſs by the daily Succeſſes of this new Antagoniſt, which troubled him more than the Affairs of all *Europe* beſides. He minded not therefore what Men of different Sentiments might ſay upon the Matter, but chose the right Way, never to venture a Battle with *Charles* V. Inſtead of which, he let the Time run on, and by artful Delays ſav'd his Reputation from a Danger that in all Probability was deſtin'd to deſtroy it. The Conduct of *Francis* I. King of *France* was different; and his Inattention to his own Fortune, and (what ſtood in Competition with it) that of *Charles* V, coſt him his Liberty for ſome time.

To conclude, as good and ill Fortune turn ſometimes to one ſide and ſometimes to another, 'tis no ſmall Part of a prudent Sagacity, when Armies of equal Strength meet, to determine, when for Action, and when for Suſpenſion; when

when to give, and where to decline Battle with Advantage.

## REMARKS on CHAP. X.

### *That he ſhou'd know the Caſt and Character of his Fortune.*

OUr Author has given us a Maxim, much of the ſame Import with what is contained in this Chapter, and has expreſſed it in theſe Terms. The experimental Knowledge of our Fortune is more neceſſary for the good Conduct of our Lives, than that of our Complexion for the Preſervation of our Health. 'Tis Folly, when a Man has arrived at forty Years of Age, to conſult *Hypocrates* about the Nature of his Conſtitution; and 'tis much more ſo, for one of that Age to want to learn of *Socrates* how to comport himſelf with Wiſdom. 'Tis high time for him then to apply himſelf to the great Art of obſerving the Character of his Fortune, and of ſuiting himſelf thereunto. A Man muſt ſometimes however not be too haſty in doing this, becauſe Patience and Expectation is the Condition annext to her Favours; though at others, he ſhould be quick and expeditious, becauſe there are ſome Moments when ſhe is eaſy of Acceſs; and conſidering her Inconſtancy indeed, there will be no Prudence in keeping an uniform Conduct with her. Theſe therefore, that have taſted of her Favour, may lay hold, with Confidence, on all Occaſions to obtain ſtill more and more; but ſuch as are unhappy ſhould reſolve to retreat, becauſe their continued Attempts will only multiply their Diſgraces. *Orac. Man.*

(a) *Fortune is, as it were, a Convention of good and bad Circumſtances, ſo that if a Man lights into the Company of*

*one he miscarries, if of the other he ſucceeds.*]

*St. Evre.* *M. St. Evremond* upon this Subject expreſſes himſelf in this wiſe: One good Action, ſays he, commonly engages a ſecond, and a bad one throws us very often into many more; and 'tis much the ſame thing in the Road of Fortune; one happy Succeſs leads to another, and one unlucky Accident draws us on to more; ſo that Events have a natural Connection with one another, and this perhaps is what Men call good and bad Fortune. *This Connection of Events* agrees very well with our Author's Convention of Circumſtances, wherein a Man ſucceeds or miſcarries, according as they are good or bad. *Gracian* however is no more for tying Men down to his Definition, than *St. Evremond*, who ſpeaks with a modeſt *perhaps*, is for compelling them into his. The Succeſs of the moſt judicious Enterprizes, ſays he in another Place, depends upon the Concourſe of an infinite Number of Incidents, a great many of which look like Chance --- It is of great Importance, continues he, to know one's Star, for every Man has one, and 'tis for Want of this Knowledge, that ſo many have not made their Fortunes in the World as might have done. How many People do we ſee in Favour, who can give no Account how they came to be known to great Men, but that it was their Deſtiny? And for this reaſon, we ſhou'd with a great Care and Obſervation ſtudy our Star, *&c.* All this, and what follows, looks ſo like *Gracian*, that one would really think, it were he that is expreſſing

*Mor. Reſl.* himſelf in our Tongue. It ſeems, ſays another Author, as if our Actions had happy or unhappy Stars, to which they owe a great deal of the Praiſe or Diſpraiſe that is given them.

*(b) The Man, to whom Fortune has been often kind, makes an Advantage of this Diſpoſition,* &c.] But the Way to make an Advantage of this Diſpoſition, is what *Gracian* has not enough diſcover'd to us. The Way then is, to compare the preſent Conjuncture with the Character of the Fortune we have already experienced, whether in War or any other Situation of Life, and then to lay hold on the Occaſion when we find it every way to agree with ſuch as hath already

already brought us Succeſs. And this Application is what the World is not intirely a Stranger to.

If a Man in Favour, ſays *Bruyere*, makes Advantage of it before it is over; if he makes uſe of the Wind that blows fair for him; if he has his Eye upon all Vacancies to ask and obtain them, and is ſtock'd with Penſions, Grants and Reverſions; you reproach him with Covetouſneſs and Ambition; you cry, nothing eſcapes him, all is his own, and that by the many different Favours heap'd upon him, he alone has made many Fortunes: But what ſhou'd he have done in his Poſt? If I may judge, not ſo much by your Talk as by the Courſe you yourſelf would have taken in the ſame Station, you would have juſt done the ſame.

(c) *To engage, without Fear, in dangerous Enterprizes, pleaſes and obliges Fortune much* ] This Maxim more eſpecially regards Soldiers; and the Examples of ſo many Conquerors, that have been fortunate by it, is a ſufficient Demonſtration of its Truth. But would not this Maxim be more certain, and generally true, if we were to qualify this Confidence, and mix a little more Deſign and Caution in it than *Gracian* ſeems to have done. I ſhall explain my Thought by a Fact related in the Politick Teſtament of *M. de L*---- which is as follows.

The famous Expedition of the *Dutch* into *England* may convince us, that deſperate Blows, when they proceed from Prudence more than a blind Impetuoſity, are often attended with favourable Conſequences. When a Man is ſure to loſe all, he hazards nothing in the Attempts he makes to win all. 'Tis like a little Army ſurrounded by the Enemy on every ſide, and condemn'd to periſh either by Famine or the Sword, there is not the meaneſt Soldier but knows, that nothing but a bold and generous Action can reſcue 'em from Death that is otherwiſe unavoidable. In this Diſpoſition, they come readily into the Meaſures that their Generals propoſe, *viz.* to go and ſurprize the Enemy, and force their Way thro', and Fortune very often ſeconds their Courage; inſomuch that it is no uncommon thing to ſee Multitudes of Squadrons overthrown by a very ſmall Number when reduced to Extremity. Such was the Attempt, and ſuch the Succeſs

of *Holland*, at a Time when they were ſorely ſtraiten'd and put to the laſt Extremity by *France*.

(d) Cæſar *knew very well the Character of his Fortune, when he encouraged the Captain of the Veſſel to fear nothing, becauſe his Fear would be a Diſparagement*, &c.] *Alexander* knew every whit as well the Character of his Fortune, and depended as much upon it, as I ſhall ſhew from two out of the many Inſtances of his Life. The Night before the Battle of *Arbela*, wherein his *whole* lay at ſtake, he ſlept ſo ſoundly and in ſuch Confidence of his happy Stars, that the Enemy was going to begin the Battle without him; and when *Parmeno*, who was not ſo eaſy in his Mind, went in to awake him, he was forc'd to call him thrice by his Name before he could do it. 'Twas from the ſame Spirit of Confidence in his happy Stars, that he thus rejected the Counſel of one of his Captains, who adviſ'd him to ſurprize *Darius*, as he might eaſily have done, in the Darkneſs of the Night. Alexander *had rather follow the Conduct of his Fortune, than try to get a Victory at that rate.*

This Perſwaſion has been carried farther by ſome, *viz.* that the happy Effect of their Star did not terminate with their Lives, but ſhed its Influence even upon their Succeſſors. *Edward* I. King of *England*, ſays *Montagne*, having in a long War, which he had with *Robert* King of *Scotland*, ſufficiently experienc'd how Fortune favour'd his Affairs, and gave him Victory in all his Expeditions, oblig'd his Son at his Death, by a ſolemn Oath, to cauſe his Body, as ſoon as he was deceaſed, to be boil'd, that the Bones might ſeparate from the Fleſh, which he was to inter; but to preſerve the Bones, in order to be carried along with him and his Army, whenever he happen'd to have War with the *Scots*, as if Fate had intail'd Victory upon his very Members. *John Ziſcha*, who in the Defence of the Errors of *Wickliff* gave great Trouble to *Bohemia*, order'd, that after his Death his Body ſhould be flea'd, and a Drum made of his Skin, which was to be carried to the Wars; thinking that this would contribute to the Continuation of the Succeſſes he had experienc'd in all his military Expeditions. Theſe Practices

ariſe

ariſe in ſome meaſure from *Gracian's* Maxim, and have no ſmall Affinity with the *Pagan* Notions of Deſtiny.

(e) *How many Men, for want of trying and underſtanding ſufficiently their good Fortune, have loſt many a fair Opportunity of making themſelves famous for ever!*] How many wonderful Men, ſays *Bruyere*, that have had an excellent Genius, have died without once being ſpoken of? How many are now alive, that never are, and perhaps never will be mention'd? Some of them wanted Opportunities; and others made no Advantage of them: The former were not born happy; the latter perhaps were, but they never knew any thing of it, becauſe they never ſtudied their Star; they never try'd, never ventur'd at any thing, either through Idleneſs, or Indifference, or an exceſſive Fear of miſcarrying. Why is *Monſieur* the Prince call'd to this Day, and will ever be ſo call'd, *the Great Conde*! Becauſe ſeveral Victories were the firſt Eſſays of his growing Valour.

(f) *The Advantage of being fortunate gives a Man a Superiority over Merit.*] To how many ſtupid Souls, in my Time, has a cold ſilent Mein procur'd the Title of Capacity? Honours and Employments are of Neceſſity given more by Chance than by Merit, and we are miſtaken very often, when we impute this to Men in Power. On the contrary, 'tis a Wonder they are ſo fortunate in the Diſtribution of Offices as they are; for Nature has not given them a Sight that can extend to ſo many People, diſcern the Excellence of one above another, and to dive into their Breaſts, where the Knowledge of their Will and ſuperior Worth is only to be found. Men muſt therefore neceſſarily be choſen by Chance or Conjecture, by their Family, their Riches, or other Men's Report of them; tho' theſe be but ſlender Arguments. *Montagne.*

(g) *Some ſet more Value upon one degree of good Luck, than they do upon ten of Prudence.*] *Demoſthenes*, according to *Longinus*, tells us, that the greateſt Good that can befal us in Life *is to be happy*; but that there is another, not much inferior, without which the former cannot ſubſiſt, and that

is, *to know how to conduct one's ſelf with Prudence.* *Montagne* is not intirely of *Demoſthenes*'s Opinion, at leaſt he is for having our Prudence clear of all Preſumption. For Fortune, ſays he, is very ready to favour the Execution of things, where the Contrivance is purely her own: She takes delight in mortifying our Preſumption, and when ſhe cannot make Blockheads wiſe, ſhe makes them happy.

*(h) Others look upon ill Luck as a viſible Mark of Merit; and Happineſs, in their Opinion, is the Fate of Fools.*] 'Tis in *France*, as it is in *Spain*: Thoſe that think they have Merit, ſays the Author of the *Moral Reflections*, put a Value upon their being unhappy, and are willing to perſwade themſelves and others, that they are Perſons worthy to be the Marks of Fortune---- Hatred againſt Favourites is nothing elſe, but the Love of Favour; the Vexation for not having it, comforts and aſſwages itſelf by a Deſpight to thoſe that enjoy it; and we refuſe them our Homage, becauſe we cannot take from them what procures them the Reſpect of all the World.

*(i) The moſt conſummate Valour cannot make an Hero without the Aſſiſtance of Fortune.*] It is not Nature alone what great Advantages ſoever ſhe has given Men, that make them Heroes, but Fortune. Good and bad Luck, ſays *Montagne*, are two Soveraign Powers; and 'tis Folly to think, that human Prudence can ſupply the Part of Fortune. In vain is the Attempt of him, that pretends to take hold of Cauſes and Conſequences, and to direct the Progreſs of an Action juſt as he pleaſes; but 'tis more eſpecially ſo in the Deliberations of War. Never was there more Circumſpection and military Prudence, than what has often times been defeated among us; not that I think our Men fought it badly, or ſav'd themſelves in the Acts, only to die in the Cataſtrophe of the Play; and therefore I may venture to ſay further, that even our Wiſdom and Conſultations are guided for the moſt part by Chance. As for my own part, I take a moderate Care of my Affairs, and draw as it were the Outlines of what I deſign, but the great and principal Work I have always us'd my ſelf to leave to Heaven.

*Permit*

*Permitte Divis cætera.*

May it not look like a Diſtruſt of the Reader's Underſtanding, at leaſt of his Attention, to deſire him to take particular Notice of this Expreſſion and admirable Thought, *'Tis Folly to think that human Prudence can ſupply the Part of Fortune?* Nay, not only Prudence, but Valour and Capacity, and all kind of Merits united together in the higheſt degree, cannot ſupply this Part; for 'tis Fortune alone (to continue the Thought and Expreſſion of *Montagne*) that makes Prudence, and Valour, and Capacity, and Merit, either act a great Part, or appear with Diſhonour upon the Stage of the World.

(k) *Fortune is an imperious Step-dame, that will not be brought to Compliance*, &c.] Always preſent yourſelf to Fortune at the Places where ſhe may be ſeen, which are the Court and the Camp; and there let her diſpoſe of you as ſhe thinks fit. Be aſſiſtant to yourſelves by your Care and Application, but wait patiently for her Orders, otherwiſe you will have but bad Succeſs. I know by dear Experience, that ſhe is a Miſtreſs, who only deſires the Aſſiduity of your Preſence; that ſhe will not be driven to any thing ſhe has no mind to, and that thoſe, who have the Diſpenſation of her Favours, expect the ſame Submiſſion. In vain, I remember, have I propos'd either to die, or to make ſome better Advantage of her; the thing is not yet done, my Life is continued in deſpight, and from her I have receiv'd but a very ſmall Share of Favours. *Hoguette.*

(l) *There is another Part of Politick Knowledge, which conſiſts in diſtinguiſhing the Fortune of thoſe we have to contend with.*] How many Generals of Armies have never attended perhaps to this Maxim? Courage, Skill, and Experience are Qualifications that are abſolutely neceſſary, but are they always ſufficient to gain a Victory? When two Commanders with equal Force (as we may ſuppoſe them) and the ſame military Virtues, meet and fight, and one loſes the Day, to what muſt the Conqueror owe the Victory? To nothing

nothing perhaps but his own good Fortune, a Circumſtance, a Chance-motion gave him the Advantage; nor was this the only critical Occaſion wherein Fortune had declar'd for him; and therefore his Adverſary ſhou'd be appriz'd of this, in order to decline an Engagement with Skill and Dexterity. But this Example of *Soliman*, that *Gracian* mentions, is a full Demonſtration of this Maxim.

CHAP

## CHAP. XI.

*That he ſhould know when to retreat before Fortune leaves him.*

EVery Thing in the World may change its Appearance, becauſe every Thing is capable of Increaſe and Diminution; and from this Rule even Kingdoms, that ſeem the beſt eſtabliſhed, are not exempt. (*a*) It is the Part of every wiſe Man therefore to prevent ſuch Deſenſions, as the Fortune of Men, more than Governments, is liable to, without waiting till ſudden Turn comes to give him a ſevere Demonſtration of it. (*b*) Adverſity is, as it were, the natural Situation into which every one, ſooner or later, and by one means or other, is ſure to relapſe; unleſs he takes care in time to cut off the Occaſions of it. Proſperity (if we may call it ſo) is but a tranſitory State, a kind of Game at Hazard, and he's the moſt expert Man at it, that knows how to retreat when he is a Winner.

(*c*) Is it not much better then to break with Fortune at a convenient Seaſon, than to ſtay until we are beat down from the Top of the Wheel by an unforeſeen Blow? For Fortune can change

in

in an Inſtant, and generally (*d*) ſhe retires with great Advantages over thoſe ſhe once made happy, leaving them Miſeries proportionate to her Favours. For this reaſon, ſome have thought her not unlike a wavering and unconſtant Woman; and we find the Marquis of *Marignan* upon the Matter of his Maſter *Charles* the Fifth's Disgrace before *Metz*, defining her ſo. When the Emperor was forced to raise the Siege of that Place, which he reckon'd an eaſy Conqueſt, and being unprovided with every Thing, he could not conceal his Discontent from *Marignan*; who to divert him with a Turn of Wit, ſaid, *Sir, your Majeſty has perhaps never conſidered, that Fortune is of the Feminine Gender; that ſhe has not only the Inconſtancy of her own Sex, but has taken up the Humour likewiſe we had in our former Years, when we loved none but young People like ourſelves.*

These Turns of Fortune however, in my Opinion, are not ſo much like the Caprices of a fickle and inconſtant Woman, as they are the regular Changes of a Providence that is moſt equitable in all its Purpoſes. Let a Man then live by this Principle, and learn to be juſt to himſelf (*e*) happy he may be to a certain degree, but let him not presume to be always ſo. The Hour of Adverſity will come, and cut down thoſe Laurels, which he hath hitherto ſecured from the Storm. A good Retreat in War is not leſs honourable than a bold Attack.

But

But a continued Courſe of Proſperity is ſo bewitching, that Men are always aſpiring at new Succeſſes, and the more Glory they have attained, the more they ſeem to covet; like Perſons in a Dropſy, that cannot quench their Thirſt, the more they drink, the more they would; nor have they Power to deny themſelves, though their utmoſt Intereſt be at Stake.

(*f*) *Charles* the Fifth is a great Example of Moderation, and Self-Government, in the midſt of Glory. Fortune had raiſed him above the Heroes of his Age, and he, in his Turn, raiſed himſelf above Fortune by his Abdication; diſmiſſing her, as it were, to attend on *Philip* the Second, his Son and happy Succeſſor. But on the contrary, there are innumerable others, who, by their immoderate Love for Glory, have loſt the Reward of their Merits purchaſed with the Price of their Blood and Sweat. The glorious Beginnings of their noble Career have intoxicated, and blinded, and led them upon a Precipice, for want of knowing when to ſtop in time, and to ſecure their Reputation by a wiſe Retreat. How common a Thing is it for a Man in Proſperity, to delude himſelf with the Immutability of Fortune! How eaſily does he promiſe himſelf, that it will not terminate before his Life, and that his Life (whatever his Age be) will not end ſoon!

King

King *Policrates*, to make a Sacrifice of Fortune, threw a Ring of great Value into the Sea, which the Fiſhermen, as Luck would have it, found ſome Time after in the Body of a Fiſh, and carried it to the King, not only to make their Court, but to get ſomething of him likewiſe for a Jewel that was of no Service to them. *Policrates*, having expreſſed his Satisfaction in their Zeal, and given them a Reward for their Trouble, ſent them away; but as ſoon as he was alone, he made a thouſand Reflections on ſo ſingular an Adventure: He fancied that there was ſome great Myſtery in the Return of this Ring, and brought himſelf to believe that it was a certain Pledge of Fortune's kind Acceptance of his Offering, and that from thenceforward ſhe would be inviolably attached to him. How empty a Thing is the Mind of a weak Man when once it is over-run with Ambition! For not many Days after this marvellous Event, a terrible Diſgrace came, inſtead of this pretended Alliance between him and Fortune; and, to his no ſmall Coſt, recovered him from his Illuſion. Why did that great Captain, *Belliſarius*, meet with a Fate, at laſt, more terrible than Death itſelf? Why did one of the brighteſt Stars of *Spain* fall at length into an ignominious Obſcurity? 'Twas only becauſe of their obſtinate Preſumption, and their fancying themſelves inacceſſible to the Shafts of adverſe Fortune.

But (*g*) by what Signs ſhall a Man know hen the proper Time is coming for him to put End to his Succeſs with Honour? No Man er yet found out the Art (if I may ſo call it) feeling the Pulse of Fortune, and diſcover-, by certain Symptoms, her near approach- Indiſpoſition as to us. (*h*) Her Temper ſo variable, that 'tis hard to ſay juſtly when Kindneſs will be exhauſted: She has, how-r, certain Marks and Indications, whereby a n may ſuſpect that her Stay will not be long, ſo, without truſting her too far, meditate a treat. When Proſperity is precipitate, and nded with repeated Succeſs, 'tis generally icious and threatens a ſudden Change: For tune moſt commonly reaſſumes, in a ſhort e, the Abundance of thoſe Riches that ſhe s with a profuse Hand. Another Sign of Proſperity's haſtening to an End, is the long tinuance of it; for Fortune, as well as we, s old and weak, as it were, with Years, and upon refuses to ſupport us in our Elevation longer, as in a Poſture that gives her too Fatigue.

s for (*i*) Adverſity, I ſhall only here, for Conſolation of the Miserable, take notice, commonly borders upon Proſperity when omes extreme; which looks, as if Fortune as loth to do too much Evil to ſome, as too Good to others. The Examples of ſuch Revolutions,

Revolutions, and of Persons that have been ra
ſed from an Abyſs of Misery to the highe
Pitch of Happineſs, are innumerable. I ſha
only mention one.

*Abul-Moro*, Brother to the King of *Grena*
was, by the Order of his Soveraign, ſeize
and made Priſoner of State, and to divert t
Thoughts of his Confinement, uſed often
play at Cheſs with the Officers, that were of
Guard: As he was playing one Day, a Cour
arrived and brought him the ſad Sentence of
Death. *Abul* deſired of the Person, to wh
the Execution was committed, to grant him
two Hours Life longer; but the other thinki
it too much, allowed him no more than till
Game, which was then well advanced, ſho
be concluded. This ſmall Suſpenſion, ho
ver, was enough. Fortune turned from bl
to white in Favour of *Abul*, and before
Game was ended, a ſecond Courier came,
brought him the News of both his Brothers
den Death, and of the unanimous Voice of
Kingdom, that called him to the Succeſſion,
had already proclaimed him lawful Heir.
that, in one and the ſame Day, *Abul* was ta
out of the Hands of an infamous Execut
and placed on a Throne.

'Tis to be conſidered farther, that if the
ſerable have a ſweeter Taſte of their new Fe
ty, than thoſe that have never known Adv

; the Happy have a quicker Senſe of their verſity, than ſuch as never felt it; and there- e the latter ſhould be very careful to prevent, a wiſe Retreat, Misfortunes that will compel m to have Recourſe to it, when the Time of ir Repoſe and Glory is extinct. Fortune, in rt, uſes Men as a Pirate does, waits till the ſſel be freighted with Merchandiſe, and then es it: For when we are loaded with Wealth Honours, ſhe then nicks the Time, and eps all away from us; and therefore the Ad- is good, to make the Port before the Storm s.

## REMARKS on CHAP. XI.

### *t he ſhou'd know when to retreat before For- tune leaves him.*

E that can boldly relinquiſh in good time, ſays *Bruyere*, a great Name, great Authority or great Fortune, for- imſelf in an inſtant from much Trouble and Pains, and times from many Crimes; to which I add, that he al- ſaves himſelf much Uneaſineſs, which the unavoida- hange of his Fortune might bring upon him: For as me Author has it in another Place, As Fortune or great es withdraw from a Man, they leave the ridiculous of him expos'd to View, which they cover'd before any one's Perception. Get out of the Light, ſays *agne*, and creep into the Shade for the time to come; mpoſſible for you to leave your Employments, unleſs quit the Fruit of them. For this cauſe, lay aſide your Sollicitude

Sollicitude for a Name and Glory; for there is danger, the Splendour of your former Actions may ſhine too bri about you, and follow you, whether you will or no, your Retreat. Among other Pleaſures therefore, bid a to that of Reputation and Eſteem; and as for your Kn ledge and Sufficiency, it will not loſe its Effect in your treat, but there be ſafer and more under Guard.

(a) *It is the Part of a wiſe Man, to prevent ſuch Deci ons as the Fortune of all Men are liable to.*] If we quit World in due time, ſays *St. Evremond*, it will preſerve Idea of the Merit we had; but if we continue too long it, what we ſhall become will blot out the Remembranc what we once were. 'Tis a Shame for a Man of Hon and good Senſe to ſtay waiting at Court, when the En his Services is become the End of his Intereſt and M Nature demands us back again to Liberty, when we h nothing farther to expect from Fortune. This is what g Senſe and Virtue and a Regard to our own Reputation quireth of us. As for my ſelf, I ſhou'd rather chooſe to in a Convent or Deſart, than occaſion in thoſe that are Friends, Compaſſion; and in thoſe that are not, the ma ous Pleaſure of Raillery ——— 'Tis not enough for a to know, that he is actually fallen, he ſhou'd be the fir perceive when he is falling, and, like a wiſe Man, pre the publick Knowledge of it.

(b) *Adverſity is as it were the natural Situation, into w every one is ſure to fall, unleſs he takes care in time to c the Occaſions of it.*] Great Riches, ſays *Bruyere*, are immediate Occaſions of Poverty; and with better Fou tion may I ſay, that great Proſperity is the immediate caſion of Adverſity, as winning much at Play is a Mean loſe all; and as in Play, ſo in Proſperity, the only ſure to prevent Ruin, is to go off while we are ſafe.

A certain Courtier in the late Reign, that had give the Thoughts of Greatneſs, and was fallen in Love w Retirement, ſaid once to his Friends, that it was happ ving in any Society, where we take from Fortune the riſdiction ſhe has over us. 'Tis to her we ſacrifice our h

ſs, our Repoſe, our Years, and ſometimes to no pur-
; but if we happen to engage her Favour, we ſometimes
down our Liberty, and ſometimes our Lives for a ſhort
yment of it. But our Greatneſs, ſuppoſe it ſhould con-
e as long as we, muſt certainly expire with us; and what
mes then of the Greatneſs of thoſe choice Favourites,
never knew any Interruption in the Courſe of their For-
. We ſeem therefore, while we are acquiring ſo much
our and amaſſing ſo much Wealth, to be only preparing
urſelves the Torment of not knowing how to leave,
how to keep them.

) *Is it not much better to break with Fortune at a conve-
Seaſon, than to be beat down from the top of the Wheel
unforeſeen Blow.*] The Marſhal *d'Ancre*, notwithſtan-
all the Policy of his Country, had not the Wiſdom to
e when he had a very proper Time to do it. Upon his
rture from *Florence*, as the Hiſtorick and Politick Me-
s tell us, when one of his Friends ask'd him, for what
n he went to *France*, his Anſwer was, *either to make
rtune, or die there*; and both chanc'd to prove true;
he made his Fortune, and there he died. Had he not
y'd *Leonora Galigay*, he had never made his Fortune in
e; and had he follow'd her Counſel, which was to re-
into *Italy*, he had not died there. When *Chriſtiana* of
in, Great Dutcheſs of *Tuſcany*, gave him notice one
y a Perſon in her Confidence, That ſhe wou'd adviſe
to ſteer cloſe by the Shore, for fear of the Tempeſt that
ten'd him, he ſent her this Anſwer, That ſince he had
ind fair, he wou'd ſet out to Sea, and try how far For-
cou'd carry a Favourite; and he found it in a ſhort time,
hen it was too late to ſave himſelf.

) *Fortune retires with great Advantages over thoſe ſhe
made happy, leaving them Miſeries proportionate to her
urs.*] *Belliſarius*, whoſe Name *Gracian* only menti-
n this Chapter, is a famous Inſtance of this cruel Re-
of Fortune. He was one of the greateſt Captains of
me; he ſupported the Glory of the Eaſtern Empire for
twenty Years, was Conqueror in *Perſia*, in *Africk*, in
*Italy*,

*Italy*, and in every Place where the Service of the State c
him to wage War, and was faithful to his Soveraign to
a degree, that he refus'd a Crown rather than violate his D
by accepting it. But while he was thus loaded with Ri
and Honours, he was ſtop'd in his Courſe of Glory.
Emperor, that ow'd every thing to him, took all he had f
him, deſpoil'd him of his Wealth, depriv'd him of his
nities, and had his Eyes moſt inhumanly put out: So
this Great Man, for want of Suſtenance, was forc'd to
Alms in the Streets of *Conſtantinople*, where that ſame E
peror, not many Years before, had decreed him the Hon
of a Triumph. How happy ſoever *Belliſarius* might
been before, yet how cou'd Fortune, to pay her ſelf bac
her Favours, make a Man more miſerable than this come

(e) *Happy he may be to a certain degree, but let him n
ways preſume to be ſo,* &c.] *M. St. Evremond* does this
ſage of our Author's a great deal of Honour, by the fin
ſcant he makes upon it. We ſhou'd have the Power to
ſays he, in our moſt favourable Enterprizes; the Torre
Proſperity ſhou'd not carry us away againſt our Will.
ſometimes neceſſary not to puſh a Victory as far as we
ble; a wiſe Retreat is no leſs glorious than a couragiou
tack; and there is no other way to ſecure the Glory we
acquir'd, but by retiring from the World in due time.

(f) Charles *V. is a great Example of Moderation an
Government in the midſt of Glory*, &c.] I do not remem
that it was in the midſt of his Glory, that *Charles* V. ab
ted the Kingdom; this I know, that it was ſoon afte
Diſgrace before *Metz*, which he never recover'd; and t
fore *Gracian* ſeems to have forgot the Fact, which he r
but one Page before with all the Fidelity of an impartia
ſtorian. We may however very eaſily reconcile what h
wrote upon this Head, by ſaying no more than what is
*viz.* that one bad Succeſs in War does not extingui
Glory of ſeveral other brave Actions; for there never w
Hero yet, that did not experience ſome Change of Fort
*Lewis* XIV. is recorded as a perfect Pattern of Se
vernment in the midſt of Glory; and the Author of th

*l Teſtament*, upon an Occaſion wherein very few Con-rors would have reſtrain'd their Ambition, ſpeaks of him theſe Terms. As Age added to your Majeſty new De-es of Experience and Knowledge, it added likewiſe a h Luſtre to your Glory, by multiplying your Conqueſts; this Charm, which was enough to blind, at leaſt to cap-te a couragious Youth, made no Impreſſion upon you: always Maſter of yourſelf, amidſt the Acclamations of *Europe*, always diſpoſed to ſtop the Effuſion of Blood, to accept of the Return of ſuch as had offended you; lent a favourable Ear to thoſe Powers that propoſed a ce. This ready Compliance, which was expected leſs m *France* than *Spain*, and this generous Renunciation of Conqueſts and Victories that attended you, was a Subject Admiration to all Princes.

g) *By what Signs ſhall a Man know, when the time is co-g for him to put an end to his Succeſſes with Honour?*] It ot ſo eaſy a Matter to give a determinate Anſwer to this ſtion. For ſome bad Succeſſes in War, the Loſs of a le, or the Raiſing of a Siege, are no certain Arguments ortune's going to deſert an Hero or General. The Fate rms is uncertain, and Fortune ſometimes ſes Conquerors, to give them a better *Polit Teſtam.* ſh for the Victories ſhe is preparing for n. Extraordinary Accidents will happen, ſuch as it is o Man's Power to foreſee; and therefore the moſt pru-Deſigns muſt ſometimes be diſconcerted, and the moſt inued Courſe of Proſperity interrupted by ſome Diſgra-but theſe ſhort Eclipſes of Fortune give a Man no great aſineſs, when he ſees her ſoon after looking favourably n him afreſh.

ccordingly *Gracian* himſelf does not think that this ſort ntermitting Diſgraces are any Sign of a declining For-; he gives us two other Indications, the Rapidity and Continuance of our Succeſſes: Then, as he tells us, 'tis dom to think of ſtopping our Courſe, and retiring; for theſe kinds of Proſperity are ſuſpicious, and border n a Change. This is not all that he ſays, and the Reaſons rings are ſuch as are founded upon the ordinary Courſe ings. *Charron.*

*Charron*, and after him *Hoguette*, ſeem
*Teſtam.* have treated this Argument about Fortune
different manner. I have a very important
vice to give you, touching the Progreſs of your For
which is to hear the Counſel of your Friends; but if
grees not with your Sentiments, when you are at Ag
make choice of your own Ways, follow the Moveme
your own Inſtinct, eſpecially if you perceive it violent.
Deſigns are meaſur'd according as the Extent of our So
great or little; 'twill be hard to meet with any that a
our Gage, and conſequently proper for us to put in Ex
tion: Another Man's Meaſure will either be too long o
ſhort for us. For this reaſon we are all, we ſee, wi
nough in our own Affairs, provided we be induſtrious,
have the Management of them according to our own N
ons. The Diverſity of Age, Temper, Condition, an
tereſt are ſo many different Shadowings to the View we
of things, which, by their Variety, hinder other Men's
timents from agreeing with ours, about the Means tha
proportionate to us.

Thoſe great Actions, continues the ſame Author, w
Succeſs we ſee, and which we look'd upon as Impoſſibl
before they were executed, could proceed from nothing
but the internal Impulſe of ſome particular Spirit of
duct, which engag'd the Man that did them, even cont
to his own Reaſon, to undertake them; otherwiſe they
never been done——— They could not proceed, I ſay
from an Inſtinct and certain Foreſight, from a blind Ob
ence to the Impulſe of the Genius that anſwer'd for th
vent, from a particular Spirit of Underſtanding that ſh
their Poſſibility, from an internal Precognizance of t
Succeſs, and a Forecaſt of Conduct that facilitated it.

Under all theſe different Names is this one Principle re
ſented. But not to examine, whether it is more ſafe
intelligible, to be a Rule for our Conduct in this Partic
I ſee one great Advantage in admitting it, and that is, t
a Time for the future when an Hero ſhould take up a R
lution to retire: For when he finds that this *Inſtinct*,
*Foreknowledge*, this *Impulſe of Genius* ceaſes to move h
he may thence learn to think of a Retreat; the Silenc

is *internal Voice*, that conducted him before, is now an admonition for him to do ſo.

(h) *Fortune is ſo variable, that 'tis hard to ſay juſtly when her Kindneſs will be exhauſted.*] This Exceſs and Extravagance of Kindneſs is well obſerv'd by *Bruyere*. We cannot but obſerve, ſays he, in certain Families, what we call the Caprice of Chance or the Sport of Fortune: 'Tis not above a hundred Years ago, ſince ſome Families were firſt talk'd of, or even in being: Heaven on a ſudden opens itſelf in their Favour, and at ſeveral times ſhowers down upon them Riches, and Honours, and Dignities; ſo that they ſwim in Proſperity. *Eumolpus*, one of thoſe Men that never heard of their Grandfathers, had a Father elevated ſo high, that every thing he deſir'd, during the Courſe of a long Life, he obtain'd, if it was attainable. Did this proceed from an eminent Genius or profound Capacity, either in Father or Son? No: But from certain favourable Conjunctions only. Fortune at laſt ſmiles on them no longer; ſhe is gone to ſport herſelf elſewhere, and treats their Poſterity as ſhe did their Anceſtors.

(i) *Adverſity commonly borders upon Proſperity, when it comes to be extreme.*] It is certain, ſays the Count *de Buſſy*, that the miſerable want nothing but to live longer: For as we loſe at Play only for want of Money, ſo we continue in Disgrace only for want of Life. While I murmur'd againſt Perſecution, I ſuffer'd as one condemn'd; and ſo inhanc'd my Misfortune by Impatience, that I had died in Priſon. But I not, a Month before I came out, ſubmitted myſelf to whatever it ſhou'd pleaſe God to do with me. And what he was pleas'd to do, was to touch the Heart of *Lewis* XV, who at length recall'd the Count from his Baniſhment.

## CHAP. XII.

### *That he ſhould gain the Love of all the World.*

TO pleaſe and gain the Underſtanding of another, is not a Matter of much Importance, unleſs we likewiſe captivate his Heart; but 'tis a great Point to know how to procure Eſteem and Affection both at once. Several Heroes by their great Deeds acquire the People's Admiration, but are far from attracting their Love. What is properly the Foundation of their Character, no doubt, contributes very much to general Affection; but in the mean time, there are certain Pains and Aſſiduities to be taken that avail much more. This, I own, is not according to the Sentiments of thoſe that would have Applauſe follow Merit alone, where ever it is found: But with all due deference to their fine Reaſoning, we ſee every day that Merit which tho' exactly equal in both, pleases in this Perſon but not in that; is amiable in one, and odious in the other. I muſt therefore be of Opinion ſtill that it is an eſſential Qualification of a great Man to be well verſed in the Art of making himſelf beloved; and that (*a*) to poſſeſs the Endowments of an Excellent Mind is not enough, unleſs he likewiſe knows how to display the good Qualities of his Heart; by this means, Love and Eſteem will both join together and both encreaſe alike.

The

The Hero that knew, and perhaps beſt em-
oy'd the Means of gaining the Affections of
e People, was the famous Duke *de Guiſe*,
hoſe Birth, and Merit, and the Favour of his
ing raised him to an high Degree, but (*b*) he had
Rival, that was more Potent than himself, to
ntend with; the King that I mean, was *Henry*
e Third, a Name fatal to ſeveral Crowned
eads in *Europe*, for * there ſeems to be ſome-
ng Happy, or Deſtructive, annext to the
mes of Princes as well as poorer People: But
wever that be, *Henry* (in whose Affections
Duke ſtood not ſo well as he did in the Peo-
s) asking those about him, one day, what it
s that *Guiſe* did to charm and allure every
's Heart; a Courtier, that was more ſincere
n politick (and probably the only one in thoſe
ys that was ſo) answer'd him in these Terms.
the Duke *de Guiſe* does good to all the
rld without exception, either directly by
ſelf, or indirectly by his Recommendations.
ere is not a Wedding, but he goes to it; not
hriſtening, but he ſtands Godfather; not a
ial, where he does not aſſiſt: He is civil,
teous, liberal; has always ſome good to ſay
very body, but never ſpeaks evil of any;
this is the Reason that he reigns in Men's
rts, as abſolutely as your Majeſty does in

G 2 your

n the Genealogy of Princes there ſeems to be ſome
es fatally affected by them, as the *Ptolomies* by thoſe of
. *Mont. Eſſ.*

your Kingdom. (*c*) Too happy an Hero, h
he but known as well to please his Maſter, as
gain the Love of the Subjects! for these tw
things ſhou'd always go together. This Maxi
however did not agree with (*d*) *Bajazet*'s Taſ
who pretended that to please the People was
displease him, and a ſufficient reason for his h
bouring juſt Jealouſies of any one. *Otto*
Politicks, that make nothing of the Death
Disgrace of a Vizier!

But the great Point of Perfection in this p
ticular, is to make one's ſelf belov'd by G
by the King, and by all the World; nor is th
any Comparison between the Three Graces t
the Ancients ſo much boaſt of, and these Th
Advantages which hold forth their Hand, a
were, to raise us to the top of true Heroism.
any one of them however muſt be omitted,
it always be with Subordination; ſo that (*e*)
Man chuse rather to displease his Prince than
God, and the People than his Prince, when th
happens to be an Incompatibility. But to re
to the Affections of the People.

The moſt infallible Charm to be beloved,
love: For (*f*) the common People, who are ſl
but violent in their Hatred againſt Great M
are quick and easy to be won into a Sense of
ving them. The firſt Motive hereunto is a g
rous Affability; for (*g*) all Hearts, as if t
were inchanted, fly to an Hero that is pop

nd courteous. It was this that made the Emeror *Titus* be call'd, *The Delight of all Mankind.* One gracious Word from a Superior equivalent to a Service done by an Equal; nd a Civility from a Prince is more valuable than Benefit from a private Hand.

*Don Alphonſo* the *Magnanimous* was minded nce for a moment, to forget that he was a King, nd alighted from his Horse to go and ſuccour a easant that was not well; which Action, when came to be known, in *Gaeta*, gain'd him a Conueſt which his Cannon, and Bombs, and beſt iſciplin'd Troops cou'd not have done in many ays. By this means he firſt enter'd into the eople's Hearts, and then into their City, where ey receiv'd him with a thouſand joyful Acclaations. Some angry Criticks will not allow, at *Don Alphonſo* had any other Merit than the niverſal Love of the People, which he had a onderful Art of procuring. But not to enlarge on his other good Qualities, which all reasonle Men, that know any thing of the Matter, uſt allow him; my only Answer is, that the uality, which they grant he had, was at leaſt e happieſt of all, and I deſire no more to prove e Point I am now upon.

But (*h*) there is another ſort of *Publick*, leſs deed in its Number, but more conſiderable in Value, whose Affection the Hero muſt by means neglect; and that is, the Body of (*i*)

learned Men famous in their Generation: For they are the Organs and Trumpets, as it were, that Fame ſtands in need of to make herſelf heard; nor does ſhe ſpeak, especially to Poſterity, but according as they dictate. The Pencil may draw the Reſemblance of his Person, but 'tis a Power reserv'd for their Pens, to represent the Hero's Mind. For this reason, (*k*) that great *Hungarian*, *Matthias Corvin*, ſays of Heroism, that it conſiſts more especially in two Things; firſt in diſtinguiſhing one's ſelf by Actions worthy of Immortality; and then engaging Pens, by Bounty and Liberality to perpetuate their Memory.

## REMARKS on CHAP. XII.

### *That he ſhou'd gain the Love of all the World.*

Orac. Man. GRACIAN, in another Place, has a Maxim, that ſhews us, as it were in one Point of View, the whole Subſtance of this Chapter. 'Tis a great matter, ſays he, to be univerſally eſteem'd; but to be univerſally belov'd is a much greater. To obtain this general Affection, a Man's good Fortune contributes a great deal, but his Induſtry much more; the one indeed but properly begins, and the other finiſhes the Work. Great Qualities are not ſufficient to gain the Love of the People, tho' they be neceſſary; and a favourable Prepoſſeſſion in the Mind often draws after it a kind Diſpoſition in the Heart. 'Tis by his eaſy manner and kind Words, and good Actions, that a Man makes himſelf belov'd: In a word, he muſt love the Peo-

p

ple himſelf, and give Proofs that he does ſo, to gain their Affection. For Affability and Liberality in great Perſons have powerful and irreſiſtible Charms: But thoſe, whom in Policy they ought to careſs and gratify above others, are the famous Writers of the Age; for after they have diſtinguiſh'd themſelves by their great Exploits, Vertues worthy of Immortality, 'tis the Pen of illuſtrious Authors at laſt that conſecrates both to Eternity.

(a) *To poſſeſs the Endowments of an excellent Mind is not enough for an Hero, unleſs he knows likewiſe how to diſplay the good Qualities of his Heart.*] The *Cavalier de Mere* and *M. St. Evremond* have compriz'd in one Term, what they call *Honneſteté*, we *Kindneſs and Civility*, all the good Qualities of the Mind and Heart that attract Admiration and Affection; and what they have both ſaid upon this Subject, wherein they agree as nearly as if they had communicated their Thoughts to each other, I ſhall reduce to as few Words as poſſible.

All Men would be happy, ſays St. *Evremond*; but in order to be perfectly ſo, they ſhould endeavour to make others happy as well as themſelves.—'Tis this right Management of his Happineſs both for himſelf and others, which we call Kindneſs and Civility, that makes a Man eſteem'd and bow'd. And to attain this Quality in any high degree, he muſt have an excellent Mind and a well diſpos'd Heart, and both conſenting and agreeing in the ſame thing: By the Excellence of his Mind, he knows what is moſt juſt and reaſonable for him to ſay and do; and by the Goodneſs of his Heart he is always inclin'd to ſay and do what he knows to be ſo. When thoſe two Qualities meet in one Perſon, how great, and equitable, and charming do they appear! The Man, that is poſſeſs'd of them; is kind, and courteous and beneficial, ſenſible of other People's Misfortunes, diſintereſted, circumſpect, touch'd with true Merit; ſenſible of others Faults, but never blazing them; civil, agreeable, good Company, *&c.* This is the firſt Reſemblance to the Qualities, which *Gracian* makes neceſſary to merit the Eſteem and Love of Mankind; and the ſecond, which I ſhall now come to, is not much unlike it.

If the Queſtion were, ſays the *Cavalier de Mere*, how to form a great King, ſo as to be belov'd and admir'd, and both make him happy and thoſe that live under him—— One need only make him kind and civil Man, or at leaſt this will be a Quality of the greateſt Importance—— Let us then conſider what this Kindneſs and Civility is. Its firſt Accoſt has nothing bright or ſhining in it to dazzle or ſurprize us; but when we come to know it, it is a Charm, becauſe it adapts it ſelf with ſo good a Grace to all it ſays, that in every thing it is equally agreeable; and by this means it comes to paſs, that it always pleaſes us, which is one of its chiefeſt Characteriſticks. For true Agreeableneſs is not light and ſuperficial, but has a large Fund of Vertue and good Senſe, that ſpreads and diffuſes itſelf over every thing it ſays and does. Kindneſs and Civility is not rigorous, but excuſes and pardons very eaſily, and is always ready to relieve the miſerable—— Intereſt does not blind its Eyes; it has more Regard to Merit than Fortune, and knows the juſt value of Things—— It ſeems to me likewiſe not to depend on Time and Place, but that the Perſon, who poſſeſſes it in his Cottage, wou'd not be without it if he were to live in all the Courts of the World. It is ſometimes merry; but its Gaiety, one may ſee, is only deſign'd to give Pleaſure to thoſe that partake of it. Its Judgment is generally right, but it is reſerv'd how it decides any thing; it makes all that depend on it happy, as far as its Fortune extends, and Words and Actions are the two Things that give it a Luſtre. *Converſ.*

Would not one really believe by his manner of expreſſing himſelf, that the *Chevalier de Mere* had had a Converſation with *M. St. Evremond*, rather than the Marſhal *de C?* For my part, I ſhould have ſuſpected it, had not the diſtance of the Place (*M. St. Evremond* being then at *London*, and the *Chevalier de Mere* at *Paris*) determin'd me to the contrary; and therefore I think it better to ſay, that they both drew from the ſame Fountain, than to accuſe either of Plagiariſm.

*(b) He had a Rival, that was more Potent than himſelf, to contend with.*] *Gracian* indeed does not name this Rival, but it was *John Lewis de Nogaret*, a Favourite of *Henry* IV. who was the firſt Duke of *Epernon*, and inveſted with the

any Honours and Dignities, that the Grandees of the Court us'd to call him *the King's Wardrobe*. He was Peer and Admiral of *France*, firſt Gentleman of the Bed-chamber, Colonel of the *French* Infantry, Governor of *Angoumois*, *Saintogne*, *Amis*, *Rochelle*, *Boulon*, *Meſſin*, &c.

(c) *Too happy an Hero, had he but known how to pleaſe his Maſter, as well as gain the Love of his Subjects; for theſe two things ſhould always go together!*] And ſo they did in Cardinal *George d' Amboiſa*, prime Miniſter to *Lewis* XI. "This Cardinal was equally belov'd by *France* and his Maſter, becauſe he lov'd them both alike. He was a Servant without Paſſion or Intereſt; a Favourite without Inſolence or Cruelty; who, in his abſolute Power, preſerv'd the Dignity of the Lords, and the Liberty of the People both alike; who never perverted the King's natural Goodneſs to any bad Purpoſes, nor made any Uſe of his Credit, but what tended to the Good of all Mankind; who reduc'd the Nobility to proper Order, without ſubverting them; and kept the People in due Submiſſion, without annoying them: a Prieſt with only one * Benefice, and a Miniſter with Hands clear from Rapine and Blood, an Heart void of Revenge, and a Mind free from Jealouſy and Deceit." This the Picture that *Mezeray* gives us of that Great Man. *P. Daniel* draws him much to the ſame Advantage, and like an exact and impartial Hiſtorian, vindicates him from the Imputation of Want of Capacity, which *Varillas*, whoſe Merit lies chiefly in thinking differently from other Men, inſults upon him.

* *He had only the Archbiſhoprick of* Rouen.

(d) Bajazet *pretended, that to pleaſe the People was to diſpleaſe him*, &c.] *Tiberius*, the cruel and unworthy Succeſſor of *Auguſtus*, out of a Spirit of baſe Jealouſy and wrong Politicks, held the ſame Maxim. The Credit of *Germanicus*, ſays St. *Evremond*, in appeaſing the Mutiny of the Legions, was of ſingular Service to him, but what did not pleaſe him long. As ſoon as the Danger was over, he began to conſider with himſelf, that he who could appeaſe

the Soldiery, might ſoon bring them over to his own Pur
poſes, and Devotion. *Germanicus* was therefore no Gainer b
his Fidelity to *Tiberius*, his Moderation in refuſing the Em
pire was ſo far from being innocent, that he was though
culpable for having the Offer made him, and ſo many Art
fices were employ'd to ruin him, that at laſt he got rid of
Man, that was willing to obey, tho' he deſerv'd to comman
Thus died *Germanicus*, ſo dear to the *Romans* in the Army
where he had leſs reaſon to fear the Enemies of the Empir
than the Emperor himſelf whom he had ſerv'd ſo faithfully
Thus every weak and unrighteous Prince ſacrifices ſom
great Man or other for thoſe very Qualities, that are mo
neceſſary for the Preſervation of the State; whereas an abl
juſt and gracious Soveraign cheriſhes a Subject, that is po
ſeſs'd of theſe Vertues, and who employs them to gain th
People, only to make his Maſter the more belov'd and bett
ſerv'd.

(e) *A Man ſhou'd chooſe rather to diſpleaſe his Prince tha
his God, and the People than his Prince, when there happe
an Incompatibility.*] *Gracian* does not carry the Matter to
far, when he calls this Conduct true Heroiſm; for wh
Strength of Soul does it require, in Proſpect of doing one
Duty, to reſolve and to dare to diſpleaſe one's Soveraign?
put the Caſe of a Subject, whoſe Merit is extraordinary
and Advancement proportionate, fal'en under the unavoid
able Neceſſity either of offending the Prince, or tranſgre
ſing againſt the King of Kings: what a Tryal, what a Com
bat is this between the Courtier and the Chriſtian! An Her
mit in his Cell may not perhaps think that there is any ſuch
Difficulty in the Victory, becauſe 'tis an eaſy matter to def
every thing, while one is ſecure from Danger; but a Cour
tier, that ſees all things near at hand, his Fortune in danger
and his Diſgrace approaching ſtands certainly in need of a
Heroick Vertue, to prefer his Duty in defiance of all th
Dangers it expoſes him to. 'Tis this that makes true He
roes, and Men of a different Stamp to thoſe Slaves of Fa
vour, who betray their own Conſcience, the Intereſt of th
State, and the Glory of their Prince, to flatter his Paſſion
and preſerve his Good-will. This notorious Wickedneſs i
ſe

et off with great Energy in the Character that *Corneille* raws of *Photinus*, chief Counſellor to *Ptolomy*; and ſome f the Leſſons, which that *Egyptian Machiavel* gives that rince, may be thus render'd in *Engliſh*.

*Call not his Death a villainous Attempt.*
*Juſtice in Governments is out of Date,*
*A Vertue of no Use, but to enſlave*
*Superior Souls, and curb the Power of Kings;*
*Whose great Prerogative, if rightly known,*
*No Rival is to ſpare: A timorous Mind,*
*Haunted with righteous Scruples, is their Bane.*
*Who fears Injuſtice always lives in Fear;*
*But he, who won'd be great muſt break thro' all,*
*Vertue's obſtructing Measures make his Scorn,*
*And Vice embrace whene'er it ſerves his Turn.*

The other Part of *Gracian*'s Inſtruction is, *that we ſhould ather diſpleaſe the People than the Prince.*] My Son, ſays *loquette*, if you can ſubſiſt at Court, have no other Maſter ut the King, and engage your Fidelity no where elſe, even o' it may happen ſometimes, that your Intereſt, contrary your Duty, may draw you to ſide with your Benefactor. ut this is not all. The ſame Author is for having the Prefe-nce, we are to give to the Prince, to extend itſelf even to ſuch have the Honour of being choſen by him to aſſiſt him in e Government of the State. The King chooſes Miniſters, ſays , to help him to bear the Weight of the Government: They e the Images of his Power, which he makes and you are ound to reverence: They have the favour of their Prince, by aſon of their Knowledge in Counſel and Fidelity in Buſineſs; d are not ſo much Favourites, as Partners in the Cares and roubles of the State. The Profitableneſs of their Service, d the Eaſe which the King receives from thence, ſhou'd gage your Affections to them, if you are a good Subject. He requires at laſt, that a Subject's Love for his Prince ou'd extend itſelf even to the Perſon that is his Favourite. ake great heed, ſays he, that you do not deſpiſe the Favou-te; there is neither Profit, nor Safety, nor Honeſty in ſo doing; ſince he is admitted to your Maſter's Confidence, you annot, without deſtroying his Image in your Mind, refuſe him

him your Love and Reſpect—— From what we feel in our-ſelves we ought to excuſe in him a Paſſion, that is not extravagant but when it comes to be abus'd —— Not but that for theſe and ſeveral other Reaſons, it were to be wiſh'd that the Prince wou'd preſerve the ſame Equality in his Affection, as he does in his Rank and Dignity towards all his Subjects, *&c.*

Whether *Montagne* ſpeaks properly or no upon this Subject I cannot tell; but we owe, ſays he, Subjection and Obedience to all Kings, for it is due to their Office; but our Eſteem and Affection is what only is due to their Virtue. A Soldier being ask'd by *Nero* why he wiſh'd him ill, anſwer'd him to his Face in theſe Words, *I lov'd and eſteem'd you while you merited it, but ſince you are become a Parricide, an Incendiary, a Player and Coachman, I hate you, as you deſerve.* Kings however are Fathers to their People, and Children ſhou'd always love their Parents, let their Manners and Behaviour be what it will.

(f) *The common People are quick and eaſy to be won into a Senſe of loving Great Men.*] The Prejudice which common People have in favour of the *Great*, ſays *Bruyere*, is ſo blind and their fond Imitation of their Geſtures, their Looks, the Tone of their Voice, their Behaviour and Manners ſo general, that if they wou'd but prevail with themſelves to become good, they wou'd in a manner idolize them.

(g) *All Hearts, as if they were inchanted, fly to an Hero that is popular and courteous.*] 'Tis in theſe Qualities that *Bruyere* in like manner diſcovers the Lineaments of true Greatneſs, which according to him, is free, complaiſant, familiar and popular, that ſuffers it ſelf to be touch'd and handled; looſes nothing by being view'd near at hand, but the more it is known, the more it is admir'd. It ſtoops, out of Goodneſs, to its Inferiors, and returns without Conſtraint to it ſelf again: Sometimes it is negligent, and lays aſide its Advantages, but never looſes the Power of reaſſuming them, and commanding Reverence; for it preſerves its Dignity in the greateſt Liberty of laughing, toying, and trifling, ſo that we approach it at once with Freedom and

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with Awe. Its Character is noble and human; it inſpires Reſpect and Aſſurance, and makes us look on Princes exalted to the height of Greatneſs, without any mortifying Reflection on the Littleneſs of our own Condition.

(a) *There is another ſort of Publick,* viz. *The Body of learned Men famous in their Generation, which the Hero muſt by no means neglect.*] *Hom. Univerſ. Gracian* in another Place gives us a ſhort Account of the Advantages, that great Perſons reap from the Affection that Men of Wit and Learning have for them; but what he only began on that Subject, *Bruyere* has reaſſum'd and finiſh'd. A Man in Poſt, ſays he, ought to love his Prince, his Wife, his Children, and next to them, the Men of Wit. He ought to adopt them, have them always by him, and never want them. He cannot pay (I will not ſay, with too large Penſions and Benefits, but) with too much Familiarity and Careſſes, the Service they do him when he leaſt thinks on it? What little Rumours do they diſſipate! How many Stories do they reduce to Fable and Fiction! How well do they underſtand to juſtify ill Succeſs by good Intentions, and prove the Goodneſs of a Deſign and Juſtneſs of Meaſures by a proſperous Event; to demonſtrate, againſt Malice and Envy, that good Enterprizes proceed from good Motives; to put favourable Conſtructions in wicked Appearances; to turn off little Defects; repreſent only Vertues, and theſe too ſet in the beſt Light; and ſpread on a thouſand Occaſions advantageous Actions and Particulars. I know, 'tis a Maxim with great Men to act on, and let People ſpeak as they think fit; but I know alſo, that it happens very often that their not caring how People ſpeak of them puts them out of a Capacity of acting.

(i) *Learned Men are the Organs, that Fame ſtands in need of to make herſelf heard, nor does ſhe ſpeak, to Poſterity eſpecially, but according as they Dictate.*] Our Author in theſe Words propoſes to great Men one of the Motives to make them love Learning and be kindly affection'd to ſuch as are remarkable therein. There were indeed in the World, before your *Achilles's*, your *Alexanders*, *Cæſars*, *Bourbons* or *Condes*,

*Condes*, Men of high Renown, but their Names have never descended to us for want of Poets and Historians to record their Glory as *Horace* has expres'd, and our Translator render'd it with great Elegance.

*Not only skilful* Teucer *knew*
*To direct Arrows from the bending Yew,*
Troy *more than once did fall,*
*Tho' hireling Gods rebuilt its nodding Wall.*
*Was* Stenelus *the only valiant he,*
*A Subject fit for lasting Poetry?*
*Was* Hector *that prodigious Man alone,*
*Who, to save others Lives, expos'd his own?*
*Was only he so brave to dare his Fate,*
*And be the Pillar of a tott'ring State?*
*No. Others buried in Oblivion lie,*
*As silent as their Grave,*
*Because no Charitable Poet gave*
*Their well-deserved Immortality*, &c.

But as these Poets and Historians eternalize Vertue, so on the other hand they perpetuate the Memory of Vice; for *Titus* will always be accounted the Delight of the whole World, while *Nero* shall be reckon'd the Curse and Detestation of it. Let us, for the good Order of Government, say *Montagne*, bear patiently with unworthy Princes, screen their Vices and conceal them; but when the Commerce of Life, is done, there is no reason why we shou'd not be at Liberty to express our true Sentiments, nor any Justice in refusing good Subjects the Glory of having serv'd a Master, whose Imperfections they were no Strangers to, with great Reverence, and defrauding Posterity of so useful an Example.

(*k*) *That great* Hungarian, Matthias Corvin, *says, that Heroism consists in two things.* It is not known, what Extraction this *Corvin* was of; however his extraordinary Merit displeas'd some *Hungarian* Lords to such a de-

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gree, that, upon King *Ladiſlas*'s Acceſſion to the Throne, they had him caſt into Priſon; but upon that Prince's Death, and the Lords, diſagreeing among themſelves, he was releas'd and choſen King of *Hungary*, which he govern'd with wonderful Succeſs both at home and abroad.

CHAP.

## CHAP. XIII.

### *That he ſhould have the* Je ne ſais quoi *in him.*

THis certain ſomething, which the *French* call *le Je ne ſais quoi*, that is the Soul of all the other good Qualities requir'd in an Hero, that gives Ornament to his Actions, Grace to his Words, and an unavoidable Charm to every thing that comes from him, is as far above our Thoughts as it is our Expreſſions; for no Man ever yet did, or ever will be able to comprehend it. 'Tis the Luſtre of Brightneſs, which does not ſtrike us without it; and the Agreeableneſs of Beauty, which does not please us without it; for it only can give the Caſt and Faſhion, as I may call it, to all the good Qualities that do adorn us. In a word, 'tis the Perfection of Perfection itſelf, and what communicates a Flavour to every thing that is good or beautiful in us.

It diſcovers itſelf to us under certain Charms that we cannot explain tho' we are ſenſible of them: (*a*) 'Tis a Collection of Parts, the whole of which is very affecting and engaging, whether the Person be ſpeaking or acting; and to examine

examine it a little nearer, (*b*) it ſeems to be the Gift of Nature, independent on Art, and what no Rules have hitherto taught us to acquire.

The Deſire however of defining it, and the Impoſſibility of ſucceeding therein, has put Men upon inventing different Names, according to the different Impreſſion it makes on them. 'Tis at one time, *a certain ſomething*, ſo majeſtick and great; at another, *ſomething* ſo lovely and genteel; in this case, 'tis *a certain ſomething* ſo bold or ſo gracious; in that, *ſomething* ſo lively or ſo ſoft; and (*c*) every one in ſhort gives it an Appellation, according to the different Views it repreſents. (*d*) 'Tis a farther Property of this *Je ne ſais quoi*, that ſome perceive it where others do not; for it does not ſtrike all alike, but herein differs, according to the Meaſure of their Knowledge or Manner of their Senſibility.

What I have hitherto ſaid relates to the *Je ne ſais quoi* of what is *fine* and *delicate*, and uſually ſo imperceptible, that it eſcapes moſt Men's Obſervation. What is more groſs is univerſally underſtood, and makes an Impreſſion upon the Sentiment of the Vulgar, who are touch'd and affected with it, tho' they ſeldom conſider the Reason why.

Some, I know, are of Opinion, that this *Je ne ſais quoi* is nothing else, but the Eaſineſs and Freedom of a Person's outward Behaviour; but

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to make the Definition juſt, they ſhould add *Je ne ſais quoi* of Eaſineſs, of Freedom, &c. and then they tell us nothing new, but leave the Thing as obſcure and undefin'd as it was before. Beſides, that this is bounding its Character, which extends to every thing, in like manner as the Sun ſheds its Influence upon all the Works of Nature. If the Sun were to refuſe its kindly Warmth to the Earth, it would produce no Fruits; and (*e*) if a Man chances to want the *Je ne ſais quoi*, all his fine Qualities are dead and inſipid; ſo that it is not ſo much a Circumſtance or any outward Property, as it is in the Being and Eſſence of the Thing itſelf.

If indeed it is the Agreeableneſs of Beauty, as I ſaid before, 'tis as much the Flegm that is proper to Prudence, as it is the Martial Fire that ſuits with Valour; for it goes along with them both. Thus, for inſtance, we perceive in a Captain a *Je ne ſais quoi* of lively Intrepidity that inſpires his Soldiers with Courage and Aſſurance. In like manner, (*f*) we perceive in a Monarch, ſeated on his Throne, a *Je ne ſais quoi* of auguſt Appearance, that ſtrikes us with an awful Reſpect: The one is ſprightly, the other majeſtick; but both inſeparable from the Perfection they are intended to ſignify; in the one Case, the Dignity proper for a King upon his Throne; and in the other, the Valour fit for a Warrior in the Field of Battle.

It is not in the Power of (*g*) Words ſufficiently to value the *Je ne ſais quoi*, that was the Character of the ſteady Bravery of *Ferdinand d'Avalos* Marquis of *Peſcaire*, that Rival of *Hercules* who triumph'd ſo glorioufly in the famous Battle of *Pavia*; much leſs can they expreſs the *Je ne ſais quoi* of the *French Theſeus*, *Henry* IV, which like a golden Thread drew this Conqueror of his own Kingdom out of a more intricate Labyrinth than *Dedalus* ever made.

In a word, this *Je ne ſais quoi*, this certain ſomething, without wanting any thing itſelf, enters into every thing to give it Worth and Value. It enters into Politicks, into Learning, into Eloquence, into Poetry, into Trade, and is equally found in the Conditions of both high and low.

## REMARKS on CHAP. XIII.

### *That he ſhou'd have the* Je ne ſais quoi *in him.*

WHether this certain ſomething, which the *French* call *Je ne ſais quoi*, is a Subject noble enough to be treated in a Book, that bears the pompous Title of the *Hero*, is a queſtion that was once ask'd me by a Man of Wit, and may be made by many more. *Gracian* however, who has more concern in the Queſtion than I, muſt anſwer the Difficulty of it. The *Je ne ſais quoi*, ſays he, is the Soul of all the other

ther rare Qualities; the Perfection of Perfection itſelf; and the Reaſon he gives is this——— That theſe Qualities, how perfect ſoever we ſuppoſe them, do not ſtrike and affect us, but are dead as it were and inſipid, without the Help of the *Je ne ſais quoi* that belongs to them. And has a Subject of this Nature no Relation and Concern with an Hero? We of the *French* Nation are apt to be a little too haſty in our Judgments and Deciſions, whereas we ſhould accuſtom ourſelves, if poſſible, before we blame or commend any thing, to take Leiſure and Pains to examine and conſider it well: For do not we every day make uſe of the *Je ne ſais quoi* in what we perceive is ſublime whether in Nature or Art, and cannot reach in our Thoughts and Expreſſions? In a word, every Language, as well as ours, cannot, without the Help of this *Je ne ſais quoi*, expreſs what is great, or noble, or magnificent, or auguſt, or majeſtick, when it is in a certain degree of Perfection that raviſhes and tranſports us.

(a) *'Tis a Collection of Parts, the whole of which is very affecting and engaging, whether the Perſon be ſpeaking or acting.*] This Collection of Parts we meet with in the Picture that *P. Bohours* has drawn of *Lewis the Great*; and I produce it intire to give my Reader a Notion of our Author's Thought in its full Extent. Thoſe that have the Honour to approach our Great Monarch, ſays that Author, cannot but admire with what Elegance and Juſtice he expreſſes himſelf. That free and eaſy Air we have ſaid ſo much of, enters into every thing he ſays: His Words are proper and well choſen, but not far fetch'd: All his Expreſſions are plain and natural, but the Turn he gives them is the fineſt and nobleſt in the World. In his moſt familiar Diſcourſes there is not a Word comes from him but what is worthy of him, and has ſomething of that Majeſty in it that accompanies him through out. He acts and ſpeaks always not only like a King, but like a wiſe and underſtanding King, that on all Occaſions obſerves the Decorum which every thing requires. There is not any thing about him, even to the Tone of his Voice, but what has a certain Dignity in it, and ſomething inexpreſſibly auguſt that creates Reſpect and Veneration.

he makes good Senſe the chief Rule of what he ſpeaks, he never ſays any thing but what is rational, never any thing that is frivolous. This appears every day in the wiſe and ſhort Anſwers that he gives both to his own Subjects and the Ambaſſadors of Princes. He is, in ſhort, the ſame to the Age wherein he lives, that *Auguſtus* was to his; and among the other great Qualifications he has in common with that renowned Emperor, he has the Advantage of being eloquent, as every Prince ſhou'd be, *Auguſto prompta ac profluens, quæ deceret principem, eloquentia fuit.* *Tacit. Ann. lib.* 13.

Whether I am miſtaken or no I cannot tell; but methinks the Nature of this *Je ne ſais quoi* in general, and ſuch as *Gracian* endeavours to define it, is made more intelligible by this Character of *Lewis* XIV, where every Line goes to make that *whole*, which pleaſes, which charms, and *well becomes a Prince*, in the Opinion of *Tacitus*.

(b) *It ſeems to be the Gift of Nature and independent on Art.*] The *Chevalier de Mere* has the ſame Sentiment about this Matter. A young Prince, ſays he, brought up under ſome kind of People, falls inſenſibly into their Manners, and whatever he acquires this way is thought to be natural, a Method of Inſtitution that ſhou'd be made uſe of as much as poſſible. A little Art indeed may be neceſſary in the thing; but what we are principally to aim at, is a certain Spirit and Vivacity of Mind which Art cannot ſupply, and which he that wants, let his other Accompliſhments be never ſo great, will always have ſome unlucky Circumſtance or other to ſpoil his beſt Actions, *i. e.* when a Man wants this *Je ne ſais quoi*, he cannot take, tho' never ſo well qualified in other reſpects. *Converſ.*

(c) *Every one gives it an Appellation according to the different Views it repreſents.*] The *Chevalier de Mere*, tho' he did not write particularly upon the Subject as did *P. Bohours*, yet gives the *Je ne ſais quoi* more different Forms than any other of our Anthors. I ſhall content myſelf with mentioning but a few, that lie at no great diſtance from one another in his *Converſations*. A Man ſhou'd take care not to be

too

too flippant with his Wit, or ſeem always as in a Diſpoſition to ſay ſmart things: There is a *certain* Eaſineſs of Converſation that becomes him much better——— A Man ſhou'd hide his Vanity, or rather deſtroy it if he can; for tho' he endeavours to keep it ſecret, yet there will ſtill *ſomething* that diſpleaſes drop from him unawares——— I ſhou'd like a Man that has a *certain* Piquancy in him, and the Art of ſporting and jeſting with others, without offending or diſcompoſing them——— I might have had even till now this *Je ne ſais quoi* of an Army upon me, had not I taken great Care, and ſome Perſons done me the Favour to apprize me of it——— It would be well to accuſtom a young Prince to a *certain* Freedom and Humanity that makes great Monarchs be belov'd——— It is to be wiſh'd, that ſuch as know what ſits the eaſieſt and is beſt becoming, wou'd give a young Prince a *certain* Turn, that moſt Maſters have not——— The Talent of Ability, as I underſtand it, and as I wou'd have a young Prince poſſeſſed of it, conſiſts in a *certain* particular Genius, whereby a Man is capable to make the beſt Uſe of what Knowledge and Power he has——— If the People that are about our young Prince, have any Grace in their Behaviour, he will at leaſt retain their Manner of Behaviour and Expreſſion——— This Grace conſiſts commonly in ſome things ſo delicate, that tho' we may perceive them, we cannot ſay poſitively what they are——— As it is hard to ſay, what imperceptible Strokes, firſt begun in the Child's Mind, diſpoſe its Inclination afterwards to Good or Evil; ſo it is to be wiſh'd, that young Princes were to have only ſuch Books read to them, as may give them the Idea, or at leaſt the Sentiment of Perfection.

(d) *'Tis a farther Property of this* Je ne ſais quoi, *that ſome perceive it where others do not.*] There is one thing that I can't but wonder at, ſays *P. Bohours*, how it comes to paſs, that the Perſon, who pleaſes me perhaps, ſhould diſpleaſe you. You need not much wonder at that, replies *Ariſtus*; for as there is an univerſal *Je ne ſais quoi* that touches all Men alike, ſo there is a particular one, that affects

*Dial. between Ariſtus and Eugen.*

fects but ſome ſort of People, and, like a Phantom, ap-
ars only in ſome Places. All Men have a particular *Je ne*
*quoi*, which makes them pleaſe or diſpleaſe at firſt Sight,
ording as the Perſon is that ſees them; and this is pro-
ly the Foundation of Sympathy and Antipathy. If the
tter be ſo, ſays *Eugenius*, 'tis wrong in us to condemn
er People's Taſtes and Inclinations, be they never ſo odd
extravagant, becauſe they are the Effects of Nature,
ich we are all bound to follow. The *Je ne ſais quoi*, re-
s *Ariſtus*, of what we call beautiful or ugly, occaſions
s an Inclination or an Averſion, which neither our Will
our Reaſon have any Hand or Controul in. They are
firſt Movements within us, antecedent to Reflection and
Freedom of Thought; and tho' we may put a Stop to
r Progreſs, yet we cannot prevent their Riſing——
hate, in ſhort, or we love at firſt Sight, without the
d's perceiving or the Heart's being ſenſible of it.

) *If a Man chances to want this* Je ne ſais
, *all his fine Qualities are dead and inſipid*, *Ibid.*
] *Gracian* has furniſh'd *P. Bohours* with
Text of *Je ne ſais quoi*; and he, in Return, has made
Commentary upon it. The greateſt Merit, ſays *Ari-*
ſignifies nothing without this *Je ne ſais quoi*, which
ſelf produces very great Effects. It avails a Man no-
g to be handſome, gay, witty, and every thing that
es; if he wants this *Je ne ſais quoi*, all theſe rare Quali-
re dead, they do not ſtrike us nor make any Impreſſion
us, they have no Charms, no Allurements in them,
re like Hooks that cannot hold us, and Arrows that
no Points: But on the other hand, let a Man be never
fective both in Body and Mind, yet if he has but this
dvantage, he infallibly pleaſes, tho' we cannot tell how;
e *Je ne ſais quoi* ſets off and embelliſhes all he ſays and

] *We perceive in a Monarch, ſeated on his*
*e, a* certain *auguſt Appearance.*] Per- *Ibid.*
of an high Extraction, ſays *P. Bohours*,
generally a *Je ne ſais quoi* of Nobleneſs and Grandeur
in

in their Looks, which draws Reſpect, and diſtinguiſh them in the Crowd. This Character of Greatneſs, wh God has particularly impreſs'd upon the Forehead of Kin is; in a more eſpecial manner, viſible in ours above all t Nobles of his Court. There is a certain Air of Majeſty t diſcriminates him (even in his moſt airy and unguarded verſions) to ſuch a degree, that thoſe who never ſaw h before need not enquire who he is.

(g) *Words are not ſufficient to expreſs the ſteady Brav* Ferdinand d'Avalos.] What *P. Daniel* tells us of the M quis *de Peſcaire*, verifies the Commendation that *Gra* gives him. *Francis* I. having ſurrender'd himſelf to Viceroy at the Battle of *Pavia*, the Marquis *de Peſcaire* m his Court to him in a manner that pleas'd him; for inſt of coming to him, as ſeveral others did, in rich Ha which were too viſibly the Spoils of ſeveral *French* Lo he made his Appearance in a plain Suit of black Cloaths he had been in Mourning, to teſtify the Senſe of Sorrow had for his Misfortune, and the Complement he made on that Occaſion was ſuitable to his Dreſs. The King braced him ſeveral times, made him ſit down, and diſco with him of the great Actions he had been told of him, particularly his Conduct in the late Battle; he gave hi imaginable Marks of his Eſteem, and talk'd, with Confidence in his Honour, of the bad Treatment he ap hended from the Emperor who had him now in his Po The Marquis us'd all the Arguments he could to con him, and added, that if the Emperor us'd him ill, he w tell him of it and to ſome purpoſe, intimating to the that he had Intereſt enough among the Imperial Pa make himſelf fear'd, if no Regard was paid to his Re ſtrances. In all this Procedure of the Marquis *de Pe* is there not ſomething *grand* that *Gracian* had good to ſay was beyond Eſtimation? And ſo the King ever that had an infinite Value and a very tender Love fo Marquis, as *P. Daniel* concludes.

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## CHAP. XIV.

*That he ſhould have the natural Aſcendant in him.*

THE natural Aſcendant is a Perfection ſo hard to be diſtinguiſh'd from others, that ſome might be apt to think it a Chimera, did not our Reflections upon the Uſe of it ſhew it to be real. Thoſe that have conſider'd the thing, and are well skill'd in the Knowledge of human Nature, obſerve that (*a*) there is in ſome Persons, even without the Art of Perſwaſion or any Help of ſuperior Authority, a certain Fund of Aſcendancy, a ſecret Power of ruling others, and a natural Soveraignty, that gives Aſſurance, gains Reſpect, and procures Obedience. *Julius Cæſar*, for Inſtance, falls into the Hands of ſome Iland-Pyrates, who thereby become Maſters of his Deſtiny; but, at the ſame time that (*b*) he ſeems left to their Diſcretion, he has them more under his Controul, than they have him. They have him in their Power, and yet they obey his Orders, and he commands them with the ſame Freedom as if they were his own People. *Cæſar* indeed upon the whole is but a feign'd Priſoner, and in reality their Soveraign, when he reproves them with ſuch an Air of Authority. And why? Even becauſe he had the Character of Em-

pire over the reſt of Mankind ſtampt on his Forehead and born with him.

(*c*) Such a Man, as I am now painting and figuring to myſelf, can do more with a Look or a Word, than others can do with the Display of all their Eloquence. His Reasons, when he ſpeaks, do not ſo much perswade as ſubjugate Men's Underſtanding; they are expreſs'd with ſuch a Force and Boldneſs, as looks rather like giving Orders than offering Proofs; and (*d*) Mankind ſubmits to them, not ſo much from a Sense of Conviction as from the Power of that Aſcendant that bears them down. The Mind is overcome without asking how, and the moſt reluctant will be ty'd down as it were with ſecret and imperceptible Bands.

There is a good deal of Similitude between this Character, and that of a Lion, which is born with a Superiority over other Beaſts of the Field. By an Inſtinct of Nature, they all know him to be their King, and accordingly reſpect him, even before they have made any Tryal of his Courage; and in like manner the Heroes, I am ſpeaking of, have Submiſſion and Obeysance paid them, even before any one knows their bottom, or what they can do; and eſpecially if this natural Aſcendant be attended with a large Underſtanding, the Man will want nothing then to enable him to rule the greateſt Empire with Glory. And upon this account it

ſeems

ſeems requiſite, that this Gift ſhou'd more eſpecially be the Quality of ſuch, as by their Birth are placed upon Thrones. (e) *Ferdinand Alvares* of *Toledo* was more Maſter of the Army by this Aſcendant, that if he had been their Sovereign without it; he rais'd himſelf indeed to an high degree, but he was born to be a King, and every the leaſt Word from him had an Air of natural Royalty in it that cou'd not be reſiſted.

(f) There is indeed a great deal of Difference between this Perfection and a ſtudied Gravity or fierce Imperiouſneſs, neither of which can contribute to a Man's Advancement; for the one does but tire us with its Tediouſneſs, and the other, when alone and without other Qualities to ſoften it, is always ſhocking. (g) There is however another Fault more directly oppoſite to this Perfection, and that is an unreaſonable Diffidence of ourſelves, which Diffidence betrays us into an exceſſive Timidity, and that Timidity brings upon us Contempt; which puts me in mind of a Maxim of *Cato*'s, that *a Man ought to reſpect himſelf, i. e.* reſpect his Reaſon; that recommends an honeſt Boldneſs and forbids a ſervile Fear, which is a kind of Licence and Permiſſion for others to have no Regard and Conſideration for us.

## REMARKS on CHAP. XIV.

*That he shou'd have the natural Ascendant in him.*

(a) *THERE is in some Persons even without the Help of any superior Authority, a certain Fund of Ascendency that gives Assurance.*] The strong Assurance of a vigorous Mind, says *Montagne*, cannot be represented fully and naturally, but only by such as are not to be frighten'd by the Apprehensions of Death, or the worst Event that can befal them. It shews itself (when there is occasion for it) with as much Gallantry, naked, as in Armour; in the Cabinet, as in the Camp; and in Peace, as in War. *Scipio* knew how to captivate *Syphax*, when he quitted his Army and left *Spain* but newly conquer'd, and not yet perfectly settled, to go over into *Africa*; and with two Vessels only, to trust himself in an Enemy's Country, to the Power of a barbarous King, whose Faith he had not yet experienc'd, and without any Promise or Hostage, upon the sole Security of the Greatness and the Strength of his own Mind.

(b) Julius Cæsar, *being left to their Discretion, commands them with the same Freedom as if they were his own People.*] I may venture to compare one of our Kings with *Cæsar*, whose Circumstances in both respects were equal to his. *Lewis* IX, by a Disorder that happen'd in his Army thro' the imprudent Zeal of one of his Officers, was made Prisoner, and his Person guarded by Turks, not interior in Cruelty and Fierceness to those Insulary Pyrates that had got *Cæsar* in their Possession, besides the mortal Hatred that *Mahometans* have to *Christians*; and yet, tho' the King was defenceless, sick and weak, he still preserv'd an Air of Government and Majesty, that kept a brutal People in awe, insomuch that they themselves

P. Dan. *Hist. of* France.

themſelves ſaid, that while he was their Priſoner he treated them as if they had been his Slaves.

(c) *Such a Man, as I am now figuring to my ſelf, can do more with a Look or a Word, than others can do with all their Eloquence.*] *Philip* II, King of *Spain*, had this Aſcendant to ſo high a degree, that he ſtruck three Lords of his Court dead with ſome Words that he ſpoke on different Occaſions with a Tone of Severity. The firſt of theſe was Cardinal *Eſpinoſa*, Miniſter of *Spain*, a Man equal to *Richelieu*, but fierce and haughty, before whom all the Grandees trembled, and who ſeem'd to command rather than counſel his Maſter; yet one day receiving from him this ſhort Reprimand, *Cardinal, remember that I preſide in this Kingdom*, he was ſtruck as it were with a Thunderbolt, ſo that he retir'd from Court, and died for Grief ſome Days after. The ſecond was *Don Antonio de Pedilla*, Preſident of the Counſel of Military Orders in *Spain*, to whom the King once ſaid with an angry Air, *Remember the Fault that you have committed*; and this Reproof ſo terrified him, that he not long after died with Fear. The third, whoſe Name is not mention'd in Hiſtory, was likewiſe a Miniſter to King *Philip*; and he deſiring to know a Secret that the other had apparently an Intereſt to conceal, and perceiving how he diſſembled with him, ſaid only theſe Words: *What? Do you lie to me at this rate?* Whereupon the Miniſter went out from the King's Preſence, fell ſick of an Oppreſſion at his Heart, took his Bed and never roſe out of it again. Theſe Facts, as ſingular as they are, will appear leſs ſo, when we come to know perfectly King *Philip*'s Character, and how the moſt mighty Lords at Court were obliged on ſome Occaſions to kneel when they ſpoke to him on pretence, that even in that Poſture they were ſtill as tall as he.

(d) *Mankind ſubmits to them, not ſo much from a Senſe of Conviction, as from the Power of that Aſcendant, that bears them down*, &c.] When the Legions mutinied, and ſtood in Arms againſt *Ceſar*, ſays *Montagne*, he only oppos'd the Authority of his Countenance and the Severity of his Words,

and had such Confidence in himself, as not to be afraid to venture into the Throng of a seditious and rebellious Army.

——*Meruitque timeri*

*Non Metuens.*

The Description that the Poet *Lucan* gives us of this bold Action of *Cesar*'s Mr. *Roe* has thus translated.

Luc. lib. 5.

*But* Cesar *form'd for Perils, hard and great,*
*Headlong to drive, and brave opposing Fate,*
*While yet with fiercest Fires their Furies flame,*
*Secure, and scornful of the Danger came.*
*High on a turfy Bank the Chief was rear'd,*
*Fearless, and therefore worthy to be fear'd.*
*Around the Crowd he cast an angry Look,*
*And dreadful thus with Indignation spoke.*
' *Ye noisy Herd! who, in so fierce a Strain,*
' *Against your absent Leader dare complain;*
' *You, who can loath the Glories of the Great,*
' *And poorly meditate a base Retreat;*
' *Hence! hence! begone from Victory and me,*
' *Leave me to what my better Fates decree.*
' *New Friends, new Troops my Fortune shall afford,*
' *And find an Hand for every vacant Sword.*
' *Can your vain Aid, can your departing Force*
' *With-hold my Conquest, or delay my Course?*
' *Legions shall come to end the Bloodless War,*
' *And shouting follow my Triumphant Car;*
' *While you, a vulgar, mean, abandon'd Race,*
' *Shall view my Honours with a downward Face,*
' *And curse your selves in secret as we pass.*
——— ' *Nor is it worth my Care,*
' *Whether to* Pompey's *Aid your Arms you bear.*
' *Who quits his Leader, where so'er he go*
' *Flies like a Traitor, and becomes my Foe.*
*He spake and at th' imperious Sound dismay'd,*
*The trembling unresisting Crowd obey'd.*

No

*No more their late Equality they boaſt,*
*But bend beneath his Frown, a ſuppliant Hoſt:*
*Singly ſecure, he ſtands confeſs'd their Lord,*
*And rules, in ſpight of him, the Soldier's Sword.*

But before *Cæſar*'s Time, *Alexander* did an Action even greater than this, when the *Macedonians* were for deſerting him. The Fact is ſufficiently known: I could not however well forbear relating it in the manner that we find it in *St. Evremond*. 'Go Cowards, ſays *Alexander* to them; 'go, Ingrates, and tell it in your Country, that you have 'left *Alexander* with his Friends, contending for the Glory 'of *Greece*, among a People that obey me better than you.' Of all the Paſſages of this Conqueror's Life, the Prince of *Conde* admir'd none ſo much as this Boldneſs and Self-Confidence wherewith he addreſſes theſe *Macedonians*. 'Alex-'ander, ſays he, forſook by his own Countrymen, amidſt 'a barbarous People that were become ſubject to him, 'found himſelf ſo deſerving of Command, that he had not 'the leaſt Apprehenſion of any one refuſing to obey him.' The great *Conde* had too juſt Notions of Heroiſm, not to induce us to be of his Opinion. What he admir'd in *Alexander* proceeded from a Sentiment conſequent to that Hero; from a Sentiment that plainly ſhews us he wou'd have done the ſame thing, had he been in the ſame Circumſtances. The Greatneſs of Soul peculiar to *Alexander* conſiſted in this—That he never ſhew'd more Command over himſelf and others both, than on Occaſions extraordinary and extremely perillous; and all the World knows, that in this particular there was a perfect Reſemblance between him and the Prince. The natural Ardor of the Prince, ſays *St. Evremond* in another Place, made him be accounted raſh and impetuous, tho' no Man in the World had a greater Command of himſelf in the heat of Action than he; than he, who at *Lens*, *Friburg*, *Norlingen* and *Senef*, had more Preſence of Mind perhaps, than if he had been in his Cloſet. In a word, change but the Ages in which theſe two Heroes liv'd, and the Prince wou'd have been *Alexander the Great*, and *Alexander* the Great *Conde*.

(e) Ferdinand Alvares of Toledo *was more Maſter of the Army by this Aſcendant, than if he had been their Soveraign without it.*

*He was in ſhort born to be a King.*] This Picture of *Ferdinand* has a good deal of Likeneſs with what we find in a Collection of choice Poems concerning *Lewis* of *Bourbon*, Prince of *Conde*.

*To me a noble Birth, kind Heaven,*
*Equal to mighty Kings, has given,*
*And Nature has been very kind*
*A comely Body to impart,*
*With Courage to inſpire my Heart,*
*With Faith and Conſtancy my Mind.*

*Of all the Heroes fam'd in Story*
*None can equalize my Glory,*
*None my Deeds and martial Skill,*
*And if I may not have a Crown,*
*To merit one is my Renown,*
*Let Fortune give it where ſhe will.*

*(f) There is a great difference between this Perfection, and a ſtudied Gravity or fierce Imperiouſneſs.*] Theſe two Characters of a falſe affected *Aſcendant* are not amiſs repreſented by *Bruyere*. *N*—— with his rude, unmannerly Port, not unlike a *Swiſs* with his Porch and his Antichamber, obliges People to wait and to dance Attendance upon him; he appears at laſt with a grave Mien and regular Step, hears them two or three Words, and ſends them going, without conducting them to the Door or ſhewing them the leaſt Civility. How little a Fellow ſoever he may appear elſewhere, at home he will be thought a Perſon of ſome Conſideration. The other Character is more perfectly drawn.

*Giton* has a freſh Complexion, a full Face, a double Chin, a ſteady and confident Look, large Shoulders, a full Cheſt, a firm and deliberate Pace; he ſpeaks with Aſſurance, muſt have every Word repeated that is ſpoke to him, and is but indifferently pleaſed with any thing. He diſplays a large Handkerchief, blows his Noſe hard enough for every one to hear him, ſpits about the Room, ſneezes loud, ſleeps by Day and Night both very ſoundly, and ſnores in Company. He take

up more Room than any one elſe at Table or Walking, walks in the middle of his Equals; when he ſtops, they ſtop; when he goes forward, they do the ſame; all are govern'd by his Motions. He interrupts the Perſon that is talking, but he muſt not be interrupted let him talk as long as he pleaſes. Every one is of his Opinion, and the News that he tells is always the trueſt. If he ſits down, you ſee him throw himſelf into an Elbow-chair, croſs his Legs, wrinkle his Brows, pull his Hat over his Eyes to ſee no body; he then gets up again, ſtruts about, looks big and confident, believes himſelf a great Wit and a great Genius: He is rich.

(g) *There is another more directly oppoſite to this Perfection, which is an unreaſonable Diffidence of ourſelves, which betrays us into Timidity, and that Timidity brings upon us Contempt.*] When I was a young Man, ſays *Montagne*, there happen'd a Mutiny in a great City, and the Governor coming to appeaſe the Tumult, undertook, by way of Lenity and Requeſt, rather than Severity and Remonſtrance, to pacify their Rage. A military Command however, pronounced with a bold and reſolute Aſſurance, would have ſucceeded better; for Humanity and Compliance is not to be expected from that furious Monſter of a Mob: They will be ſooner brought to fear and reverence you. The Governor having taken the Reſolution (which was rash rather than brave) of throwing himſelf naked and defenceleſs into the tempeſtuous Sea of an enraged Multitude, ſhou'd have humour'd the Stream, and acted his Part accordingly; but inſtead of that, when he ſaw the Danger approaching him, his Noſe began to bleed, the flattering and ſubmiſſive Looks he had aſſum'd became frighten'd, his Voice and Eyes were in a Conſternation, and, as he was attempting to make his Eſcape and ſlip from them, he enraged them ſo with his Conduct, that they fell upon him and miſerably murder'd him.

This Commander ſhou'd have behav'd with more Courage and Vigour, ſays *Montagne*; but what was his Misfortune, he wanted that Aſcendant which cannot be acquir'd, but is the Gift of Nature and not the Work of Art. It ariſes from a ſecret Aſſurance, which gives a Man the Character of Authority, and makes others ſubmit to him they

know not how, unleſs it be in the manner
Orac. Man. that an Inferior does it to his natural Superior; as *Gracian* expreſſes it in another Place.

There is an Elevation that does not depend on Fortune. It is an Air that diſtinguiſhes
Mor. Refl. us, and ſeems to point us out for great things; which procures us Reſpect and Deference among other Men, and raiſes us to an higher degree above them, than either Parentage or Honours can do.

CHAP.

## CHAP. XV.

*That he ſhould often be renewing his Reputation.*

(*a*) OUR firſt Undertakings in any Art or Myſtery are, as it were, the Patterns we exhibit to let the World know and judge of the Compaſs of our Ability. If our Beginning be but indifferent, the moſt ſurpriſing Progreſs afterwards will hardly be enough to repair it; but if it be very bad, all our Efforts, as the Proverb ſays, will only be rowing againſt Wind and Tide. On the contrary, (*b*) happy Beginnings are attended with a double Advantage; for they not only ſet an high Price on our Merit at firſt, but are likewiſe both a Caution to us, and a Security to the Publick, for the time to come. As to the Matter of Reputation, the Publick is not apt to change in the Eſteem it is once prepoſſeſs'd of, much leſs is it apt to do ſo, in an Opinion that is not to our Advantage: So that a bad Beginning forms a Prejudice in Men's Minds, that uſually withſtands the Force of After-acts; it is like a Cancer that cannot be remov'd where once it is fixt, or an inveterate Wound in the Reputation that cannot eaſily be cur'd.

The

The firſt Eſſay that we make in the World therefore ſhould have ſomething in it that deſerves Commendation; and because it is to be the Deciſion, or at leaſt a very ſtrong Presumption of our Proceedings afterwards, we ſhould always endeavour to diſtinguiſh it by ſomething that will ſtrike the Imagination; for a common Succeſs can no more raise us to an extraordinary Reputation, than the Strength of a Pigmy can gain a Giant Honour. Since a good Beginning then is the Token and Earneſt of the Nature of our Merit, (*c*) the firſt Eſſay of an Hero ſhould be the Maſter-pieces of an ordinary Man.

As ſoon as ever (*d*) the illuſtrious Count *Fuentes* appear'd in the Race of Heroism, like the Sun, which at firſt Riſing darts its Light around, he gave the World many glorious Marks of a great Warrior: His firſt Enterprise was itſelf enough both to begin and finiſh another General's Course; no Time had he to acquire the Virtues, and learn the Functions of a Soldier; the Day that he put on his Armour, he became an old and experienc'd Captain. His Skill and Ability was not inferior to his Valour, and therefore he undertook the Siege of *Cambray* contrary to the Opinion of the principal Officers of the Army, and carried it; by that Action giving the World reason to know, and ſay of him, *That he was an Hero before he was a Soldier.* What a vaſt Stock of Merit muſt he have, and

nſwer ſo great an Expectation in an Enterprize hat he took upon himself the Event of! Those hat have nothing to do, but draw Schemes of Politicks, may conceive at their Ease great Deigns, but it is not ſo with ſuch as are intruſted with great Actions; for (*e*) the Difficulty of heir Execution is not to be perceiv'd, but by he Knowledge of a thouſand Means that muſt nſtantly be employ'd, and a thouſand Obſtacles hat muſt be ſurmounted; which those only, hat are engaged in the Action, can be proper udges of.

However that be, I cannot forego my Principle, that if a Man would be ſure to be an Hero, e muſt begin with ſomething that is *Grand*. The Cedar grows more in one Morning than the Hyſſop does in a Year, because at firſt ſetting it prouts with infinitely more Force than the oher; and ſo we may ſay of Reputation, that grows ſoon to a great height, when once its Beginnings are extraordinary. When the Man's Merit has diſcover'd itſelf to a degree of Heroſm, Fame makes it ſoon be known, and the Voice f Praiſe becomes general.

But it is not enough to begin gloriouſly, a Man muſt perſiſt therein, and, inſtead of degenerating, advance more and more in the Paths f Virtue and Renown. *Nero* began his Reign ke a Father of his Country, but he continu'd nd ended it like a Tyrant; and when the Extremitie

tremities of Good and Evil, of Glory an Shame, of Virtue and Vice thus meet in on and the ſame Perſon, he is accounted a Monſte and condemn'd to the Scorn and Horror of a Ages. But it is not perhaps leſs difficult to ſup port a Reputation, than to raiſe it at firſt. As is of the ſame Nature with other things that a ſubject to the Laws of Time, it decays by litt and little, it falls away and dies; and tho' Glory when once acquir'd, laſts a Man for ever, y it is only when the Man has not ſurviv'd h Glory.

It is therefore neceſſary to renew one's Repu tation from time to time, *i. e.* at certain Inter vals to give freſh Demonſtrations of one's Me rit: For Fame, as to what is culpable or praiſe worthy in us, does not behave alike, but is ver apt to be ſilent of our good Actions, when w are too long in giving it a freſh Occaſion to ſpea of us. On the other hand, as the moſt accom pliſh'd Merit loſes a great deal by ſhewing itſe too frequently, the great Art and Dexterity i when to ſuſpend, and when to re-exhibit th Effects of it to the greateſt Advantage. Th wiſe Alternative of Repoſe and Action keep up the publick Eſteem, whereas Succeſſes tha are continu'd, or follow one another too closely make little or no Impreſſion. Does not the Su change its Horizon? And yet its Abſence fro one Part of the World excites a Deſire of ſee ing it again, whilſt its Return into another is a tende

tended with Joy. The *Cæſars* left *Rome* time after time to go and ſeek for Glory among Strangers, and always return'd home crown'd with freſh Laurels.

## REMARKS on CHAP. XV.

### *That he ſhou'd often be renewing his Reputation.*

THis Chapter is divided into Two Heads; the former ſhews the Importance of eſtabliſhing a Reputation well at firſt; and the other, the Neceſſity of ſupporting and increaſing it afterward. And to take them in a Politick View, they may from what *M. de L.* ſays to *Lewis* XV. upon the Reduction of *New France*, receive ſome Illuſtration. The Effect, ſays he, has anſwer'd your Expectation. The *French* depend upon thoſe marvellous Actions, that have ſtruck their Enemies with Aſtoniſhment; and your Arms have got a Reputation in that Country, that will not a little contribute to the Confirmation of your Power. *Teſt. Polit.*

This Phantom of Reputation is one of the greateſt Advantages in the Government of a State, tho' ſome there are that make their Virtue conſiſt in a Contempt of this Smoke, as they call it, that is ſold in the World, and bought ſo very dear. We muſt leave them to believe as they pleaſe; but methinks their Point of Honour in this regard is not ſo conſiſtent with good Policy, which always endeavours to have this enchanting Object march before it, and to have it appear of a prodigious Size, in order to ſurpriſe and aſtoniſh the Beholders; for 'tis oftner the Force of this advantageous Idea than any ſolid and ſubſtantial Reaſons, that ſupports and increaſes the Reſpect of Kings within their Realms, and ſpreads the Terror of their Name without.

But

But when this Charm upon Men's Minds is not barely th Effect of Prejudice, or produc'd by the Power of Tal mans; when there is a more real Cauſe to influence its O peration; and Power, and Prudence, and Proſperity are th effective Principles upon which a Prince's Reputation is eſt bliſh'd, there is nothing then that he may not promiſe him ſelf, nothing that he may not aim at; for by the Aſſiſtanc of theſe great Ideas, that tie the Hands and Arms whe they ſeize the Imagination, he is in a Condition to carry his Projects as far as he pleaſes. He ſhould never therefo fail to make the beſt Uſe of the favourable Diſpoſition which Time and good Fortune, as well as his own Mer has taken care to form in Men's Minds; for theſe will co tribute no leſs to his Advancement than the Armies he h under his Command.

This Account gives us a clear Conception both of t End for which a Prince ſhou'd at firſt endeavour to ra himſelf a great Reputation, and of the Means that will e able him both to ſuſtain and augment it.

Another great Miniſter treats of this Subject in a differe manner. Reputation, ſays he, is the more neceſſary Princes, ſince a Perſon, we have a good Opinion of, can more with his bare Name, than another that is diſeſteem can do with his Armies. They are oblig'd therefore to lue their Reputation above Life itſelf, and ſhou'd rather zard their Fortune or Grandeur, than ſuffer any Breach be made in it; it being very certain, that the firſt Dimi tion thereof, how ſlight ſoever it may be, is a Step of gerous Conſequence towards their Ruin.

Upon this Conſideration, I cannot but ſay with g Freedom, that Princes ſhou'd never account any Profit vantageous to them, if it affects their Honour in the le and that they are blind and inſenſible of their true Inte if ever they embrace any ſuch Overture. In ſhort, Hiſt informs us, that in all Times, and in all States, Princes had a great Reputation, had always more Succeſs, m Forces, more Riches, and all other kind of Power, ſuch as were inferior to them herein. As therefore cannot be too jealous of their Reputation, thoſe that a

ut them cannot be too careful to ſet off their perſonal
od Qualities according to their Deſert.

Thoſe that will order their Conduct according to the
les and Principles laid down in this Teſtament, will cer-
inly acquire a Name, which, both in their Subjects and
eir Neighbours Minds, will be of no ſmall Weight and
nſideration, eſpecially if they be religious towards God
d true to their Promiſes, Conditions abſolutely neceſſary
any Prince's Reputation, inſomuch that he, who is de-
tute of them, ſhall not be eſteem'd by any; but he on the
ntrary that is poſſeſs'd of them, ſhall have the Reſpect
d Reverence of all the World, and great Truſt and Con-
ence placed in him——— I advance nothing upon the
bject but what is plain and certain, and what every ſenſi-
Man's reaſoning will convince him of.

(a) *Our firſt Undertakings in any Art are, as it were, the terns we exhibit to let the World know and judge of our A-ty.*] The *Publick*, which is always equitable, and the y lawful Diſpoſer of a great Reputation, does not diſtri-e it blindly and at hap-hazard, but according to the Mea-e of Merit and Truth. It is ſo affected with the Admi-on and Love of Virtue, that it never refuſes its Praiſes, where the Obſcurity of the Perſon deprives him of it ——— And if at any time it happens, that the Publick is haſty in its Judgment and ſurpriz'd into a Miſtake, its ake never laſts long; for being better inform'd by Men Wiſdom and Knowledge, whom it is always guided by, on recovers from its Error, condemning what it had lightly approv'd before, and approving what it had too y condemn'd: And hence it comes to paſs, that if a has not always the Reputation that he merits, he ſel-or never has what he does not deſerve. Truth is the Foundation of publick Opinion; we ſeldom ſee a Man rally eſteem'd for a Talent or a Virtue that he has not; f, thro' Cabal or Intrigue, he has got himſelf that Cha-r, it ſeldom abides by him; for all the World never pires to deceive ſome particular Perſons, and he that pts to deceive all the World will have but bad Suc-

*Gracian*

*Gracian* differs from ſome Men's Opinion, whe
makes the *Publick* the Judge of Merit, and conſeque
the Diſpenſer of a great Character and Reputation;
for this reaſon it is, that *he prefers bright Qualities*
*ſuch as make a leſs Figure*. The latter, ſays he, how
ſoever they be, are after all but the Foundation of a
and obſcure Merit, as it were, which the Publick doe
concern itſelf with. The Reputation, fit for an Her
what Denomination ſoever, muſt be vaſt, extenſive,
ral and fit to be tranſmitted to Poſterity; which co
much to acquire, that the Number of true Heroes i
ſmall. Scarce any in the Art of War, ſays *Montagne*,
deſerve to have their Names recorded, and their Mem
live in future Ages.

Do we think, ſays he, that for every Gun we touch,
every Hazard we run, there is inſtantly a Regiſter at
ready to inroll it? Beſides, an hundred Regiſters may r
it, whoſe Commentaries will never laſt three Days,
perhaps be never ſeen by any——It is not cuſtom
write Hiſtories about ſuch ſmall Matters as theſe——
Man ſhou'd have the chief Hand in conquering an Em
or a Kingdom; he ſhou'd win two and fifty pitch'd Ba
and always with an inferior Number, as did *Caſar*.
thouſand brave Companions, and ſeveral great Captain
at his ſide valiantly and couragiouſly, whoſe Names
nu'd no longer than their Wives and Children liv'd.

(b) *Happy Beginnings are attended with a double A*
*tage; they both ſet an high Price on our Merit at firſt, a*
*a Caution to us, and Security to the Publick.*] This P
ſition, which is generally thought true, is not altog
receiv'd as ſuch by *M. St. Evremond*; eſpecially in wh
lates to the *French* Nation, and ſuch as therein diſtin
themſelves for Learning. Tho' the common Geni
the *French*, ſays he, ſeems to be but indifferent; ye
certain, that ſuch as diſtinguiſh themſelves among u
capable to produce very fine things; but when they
done ſo, we cannot have the Heart to eſteem them; o
any time we have done Juſtice to any excellent Wor
Diſguſt or Fickleneſs will not ſuffer it long to enjoy th
pu

ation that we then gave it——— I have ſeen *Corneille* his Credit, if it was poſſible for him to loſe it, when ne of his beſt Pieces were acting. Novelty has Charms our Minds can hardly withſtand. The Merit, that we accuſtom'd to, turns in time into an Habit that we are well pleas'd with——— The moſt valuable things, if have for a long while appear'd among us, do not ke an Impreſſion as they are good, but give us a Diſtaſte hey are old. However, *M. St, Evremond* acknowledges, when the Influence of this fantaſtical Humour is ex-led, the ſame Men will come to be admir'd again by an py Return of our good Taſte.

c) *The firſt Eſſays of an Hero ſhou'd be the ſter-pieces of an ordinary Man.*] *Emilius Bruyere.* iv'd all thoſe Qualities at his Birth, to ch the greateſt Men do not arrive without abundance of es, Study or Application; he had no more to do in his er Years, than to give himſelf up to the Conduct of his Genius; he did, he acted ſeveral things before he knew n; or rather, he knew thoſe things which he had never taught. Several Victories that he gain'd were in a ner the Plays and Diverſions of his Infancy; and the ons of his Youth are enough to make a Life, attended long Succeſſes and Experience, illuſtrious. All Oc-ns of Conqueſt, which have ſince offer'd, he has em-ed, and his Virtue and Stars have created new Occaſions urpoſe for him; admir'd for what he cou'd have done, ell as what he had done; and regarded as a Perſon that a Soul of a ſuperior Order, which by its Light and wledge ſaw farther than any other Man cou'd do.

d) *The illuſtrious Count* de Fuentes *no ſooner appear'd in ace of Heroiſm, but he gave many glorious Marks of a Warrior.*] 'Tis by the Example of this *Spaniſh* Gene-at *Gracian* pretends to ſupport what he here advances, *That the firſt Eſſays of an Hero ſhould be the Maſter-pieces ordinary Man.* The Character of the Count *de Fuen-*nd that of *Emilius* puts me in mind of a young *French* trying his Valour and military Skill againſt this *Spa-niſh*,

*niſh* Hero, who was now become an old General, com
mate in the Art of War, and more valiant than ever.
I mean is the Battle of *Rocroy*, which *Lewis* of *Bo*
Duke of *Enguien*, and afterwards Prince of *Conde*,
from the *Spaniſh*, when the Count *de Fuentes* comma
the Infantry, which before that Day was always t
phant and invincible. The Count *de Fontaines*, say
Author of the Account of *Rocroy* and *Fribourg*, was o
the firſt Captains of his Age; and tho' his Illneſs o
him to be carried in a Chair, yet he nevertheleſs gave
ders every where——He received the Duke of *En*
with great Firmneſs, and ſuffer'd not his Men to fire
the *French* were within fifty Paces—— He re
them twice, and their third Attack had ſucceeded no
had not the *Corps de Reſerve* joyn'd the Body that the P
headed. By which means the *Spaniſh* Infantry being
rounded on every ſide, gave way at laſt and asked Qu
——The Count *de Fontaines* was afterwards
dead in his Chair at the Head of his Troops, whoſe Lo
*Spaniards* long lamented, whoſe Courage the *French*
mended, and even the Prince ſaid, that if he cou'd not
conquer'd, he wou'd have wiſh'd to have died like
Such are the Eſſays of Bravery and Conduct that *Gr*
requires in a great Hero.

(e) *The Difficulty of the Execution is not perceived*
*the Knowledge of a thouſand Means that muſt be em*
*and a thouſand Obſtacles that muſt be ſurmounted.*]
Variety of Means happily employ'd, and the Diver
Obſtacles skilfully ſurmounted, are what make up th
per Character of *M. de Turenne*. He had, by his Re
ons, got ſo perfect a Knowledge of War, as to reduce
the very Hazards and Contingencies of it to an Art an
thod, and cou'd diſcover his Advantage in ſuch things
moſt expert Captains knew nothing of. He knew
than any one General to make the moſt of an Opport
to improve the Advantage of a Battle, to ſecure himſ
a wiſe Reſolution where the Succeſs of an Adventu
uncertain, to find a Remedy when he was in Diffic
to repair his Affairs when they ſeem'd quite ruin'd,

Enterprise drop with all the Temper, and all the Pati-
neceſſary to execute it with Succeſs. He never went
ainſt an Enemy, without firſt obviating their Deſign;
the Knowledge he had of what they ſhould do, he
eaſily foretel what they would do againſt him. How
Meaſures has he broke, how many Projects defeated,
many Advantages obtain'd only by his Penetration and
ight! And how often has he anſwer'd for Events, that
otherwiſe uncertain, with the ſame Certainty, as if
mſelf had laid the Plan! So that Troops under his
mand always reckon'd leſs upon their Number or their
t, than they did upon their General's Conduct.

is is but a Sketch of the Picture of that General,
of the great *Conde*, when he went to take his Poſt in
*ny*, was known to ſay, "I could heartily wiſh to
e only two Hours Diſcourſe with *M. de Turenne*'s
oſt, to receive from him the Knowledge he had of the
airs of that Country." Words that are glorious for
eeding, and not unbecoming the ſucceeding Hero!
dea however, that, from what has been ſaid, we may
of the former, tho' very ſlight and imperfect, is e-
h to explain and demonſtrate *Gracian*'s Propoſition,
That thoſe, that have nothing to do but draw Schemes
liticks in their Cloſets, conceive at their eaſe great
ns; but it is not ſo with ſuch, as are intruſted with
ecution of great military Actions.

e ſecond Part of this Chapter ſeems likewiſe to make
eſe two Heroes: *It is not enough to begin glorioufly, a*
*muſt perſiſt therein, and, inſtead of degenerating, ad-*
*more and more in the Paths of Honour and Renown*;
eir high Credit and Reputation never fail'd: they ſup-
d it to the very laſt; their Glory ſurviv'd them, and
ontinue like that of *Alexander* or *Caſar*, whoſe He-
they renew'd.

CHAP.

## CHAP. XVI.

### *That he ſhould have all good Qualities without Affectation.*

AN Hero ſhou'd make himſelf as much poſſible Maſter of all Virtues, of all Perfections and good Qualities; but he ſhould not affect any. (*a*) Affectation is certainly the Oppoſite of Grandeur, becauſe in it there is always a Littleneſs of Spirit; whereas the other, for its Plainneſs and Simplicity, has ſomething elevated in it. (*b*) Affectation is a kind of dumb Praiſe that a Man gives himſelf, but People of good Senſe hear and underſtand him as well as if he made his own Panegyrick never ſo loudly. Now for a Man to praiſe himſelf, is a Way to get no great Commendation from others; and accordingly it is an uſual and very juſt Puniſhment upon him, that is highly ſatisfied with himſelf, to enjoy his Contentment alone, without any one to rival him in it, or congratulate him upon it. The Reſult therefore is, that the Virtue ſhould be in us, but the Praiſe come from others, even tho' the Subject of that Praiſe be never ſo juſt, or never ſo well known.

Eſteem

ſteem is a free Sentiment of the Mind, which
an is always ſo jealous to keep in his own
ſſion, that no Art or Authority can obtain
him when he does not think fit to beſtow
tho' at other times he ſaves us the Shame and
uble of requeſting it, and of his own ac-
gives it as liberally to Merit, as he obſtinate-
fuſes it to the vain Shew of it. So that to
our Modeſty, and diſcover an Eſteem for
lves, is the Way to make others withdraw
s, or at leaſt become ſilent in what is really
ble and praiſe-worthy in us.

ople that live at Court, your refin'd Wits
nmerciful Cenſurers, carry Matters againſt
ſtation much farther. All Perfection, that
to make too glaring an Appearance, ſay
, is no more than Grimace; is but the Maſk
Phantom of a fictitious Virtue, wherein
act their Parts: (*c*) A Judgment, in my
ion, a little too ſevere! eſpecially from
ns that are always acting a Part, and ſeldom
ſeen in their natural Colours.

owever this be; of all ſorts of Affectation
ch are in a manner infinite) that which I
moſt incurable, is the Affectation of Wiſ-
; because the Diſeaſe is in the Remedy it
and falls upon Reaſon, which only could
ught to cure it, if it were any where elſe.
if it be a Weakneſs in the Mind to affect

good

good Qualities, (*d*) what a Folly and extravaga Madneſs muſt it be to affect ſuch Imperfectio and Faults, and Vices as a Man has not?

Some there are, who, notwithſtanding t Commonneſs of an Affectation, are ſo ſenſi of its Folly and Ridiculousneſs, as to ſtrive avoid it; and yet (as if this Defect were natu and inſeparable to Humanity) they genera run upon the Rock they would avoid, in affe ing not to affect at all. *Nero* affected not to b Diſſembler; and yet the very Pains he took conceal himself diſclos'd his Temper and C racter, as cunning as he was. The greateſt P fection of Art, we ſay, is to hide it; and ſo higheſt degree of Artifice is, by another m ſubtle and refin'd Artifice, to ſcreen it from Obſervation of the World; but this could be done in ſo ſuſpicious and diſcerning a Co as that of *Tiberius*, tho' his Conduct was eternal Leſſon of Diſſimulation.

To return. An Hero ſhould have all g Qualities united in him, without affecting a for this will give him a double Title to Greatn both as his Merit is compleat and as he has general Eſteem; as he is in Reality an Hero, as he is univerſally reputed ſo: But Affectat on the contrary, even in the leaſt degree, alw mixes Faults and Merits together, which Damp upon our Idea, and a Diminution of Eſteem.

To conclude. What need has a great Man of any foreign Aid to procure the Regard that is due to his Merit, when a certain Air of noble Simplicity, and Forgetfulneſs of his own Grandeur, will not fail to attach the publick Attention, ſince ſhutting his Eyes upon himſelf is an infallible Way to open all the World's upon him? This Conduct I cannot but call a kind of Prodigy in the State of Heroism and Greatneſs; and if there be any other, that ſuits it better, I own I know nothing of it.

## REMARKS on CHAP. XVI.

### *That he ſhou'd have all good Qualities without Affectation.*

(a) *Affectation is certainly the Oppoſite of Grandeur, becauſe in it there is always a Littleneſs of Spirit.*] Great Men, ſays the Author of the *Moral Reflections*, are always liable to great Defaults; and I may add, that they are ſubject to little ones as much as other People, as he himſelf ſays in another Place. There is nothing, ſays he, that ſhould humble Perſons deſerving great Commendations, more than their taking ſuch pains to make themſelves valuable for little things. The Humiliation, according to him, ought to be general in all ſuperior Merit; for in all Profeſſions, as he goes on, every one affects a Mien and external Behaviour, according to what he would have us believe in him; ſo that one may ſay, as he concludes, that the World is made of nothing but outward Appearances. Whether

*the World be made of nothing but outward Appearances*, or no; yet it is certain, that great Men fall into Affectation as well as the Vulgar, tho' it be a kind of Contradiction to true Greatneſs. It was an Affectation, ſays *Montagne*, founded upon an Opinion of his own Beauty, that made *Alexander* hold his Head a little awry, *Alcibiades* ſpeak with a ſoft and effeminate Tone, and *Julius Cæſar* be often ſcratching his Head with his Finger, which is the Action of a Man full of Thought. To ſay nothing of thoſe Salutations, and Bows and Complements, whereby Men falſely acquire the Honour of being humble and courteous, for 'tis no uncommon thing to be humble out of Vanity; I my ſelf am flippant enough of my Cap-Complements, eſpecially in Summer-time, and meet with enough that retalliate them; but I could wiſh, that Princes were more ſparing and juſt Diſpenſers of their Favours, becauſe an indiſcreet Diſtribution of them takes away their Force.

Among other Inſtances of Affectation, we ſhould not forget the ſtiff Behaviour of the Emperor *Conſtantius*, who, when he appear'd in publick, held his Head ſteady and upright, never turn'd it either to one ſide or t'other, took no notice of thoſe that ſaluted him, but kept his Body immoveable, even without humouring the Motion of his Coach, or daring to ſpit, blow his Noſe or wipe his Face in Company——Too good an Opinion of one's ſelf ſeems to be the Origin of this ſtarch'd Behaviour, and 'tis with Men of this Complexion that, in ſpight of my Teeth, I am forc'd to be out of Patience.

(b) *Affectation is a kind of dumb Praiſe which a Man gives himſelf, but People of good Senſe hear and underſtand him as well as if he made his own Panegyrick never ſo loudly.*] I cannot tell, continues *Montagne*, whether I have any ſecret Propenſion to this Vice; I can only ſwear, that it does not proceed from any Eſteem I have for my ſelf. I value not my ſelf above my real Worth; and if there is any vain Glory in me, it is infus'd ſuperficially by the Deceitfulneſs of my Complexion, but has not any ſuch Subſtance in it as to appear to the View of my Judgment: I may perhaps be ſprinkled, as we may ſay, but I certainly am not ſtain'd with it.

A-

As to the Product of my Wit, ſuch as it is, I can truly ſay I never yet publiſh'd any thing that pleas'd me; nor has the Approbation of others compenſated my Diſguſt. My Judgment, in what relates to myſelf, is nice and difficult; nor have I ever yet produced any thing that cou'd ſatisfy it.

If *Montagne* had no better Opinion of himſelf than this comes to, it was no hard matter to anſwer his Doubt; he certainly was free from a Fault, that is founded upon Vanity and the Love of Praiſe: For, as the ſame Author ſays in another Chapter, we do not matter ſo much what we really are, as what we are in the Cognizance of the World: Even Wiſdom itſelf ſeems of no Uſe, if none but we enjoy it, if it does not appear to the View and Approbation of others; and our Valour and Activity are always valued according to the Figure they make: A very defective Eſtimation! *Bruyere* is much of the ſame Sentiment with *Gracian* and *Montagne*. The firſt Men, ſays he, tho' ſimple and plain, were great in themſelves, and independent on a thouſand external things which are ſince invented, to ſupply perhaps that true Greatneſs which is now extinct.

(c) *A Judgment a little too ſevere! Eſpecially from Perſons that are almoſt always acting a Part, and ſeldom appear in their natural Colours.*] A true *Pamphilus*, ſays *Bruyere*, is full of his own Merit, and keeps himſelf always in View; never forgets the Idea he has of his Grandeur, Alliances, Employments and Quality; he jumbles them all together and confounds them, when he endeavours to ſhew them to Advantage——— If at any time he ſmiles on one of a lower Order or a Man of Wit, he chooſes his Time ſo juſtly, that he is never to be caught in the Fact; he wou'd bluſh to be unfortunately ſurpriz'd in the leaſt Familiarity with a Perſon that is not rich, powerful, a Prime Miniſter's Friend, Relation or Domeſtick——— One day he ſees you in a Gallery, and flies you; the next day he finds you in a Place leſs publick, or, if publick, in the Company of a great Man, he then takes Courage, comes up to you, and ſays, *Yeſterday you would not ſee me.* Sometimes he will leave you abruptly, to join a Noble Lord or Prime Commiſſioner; and ſometimes, if he finds you with them, will

jog and carry you away: Meet him at another time, he will not ſtop you; you muſt run and hollow ſo loud after him, as to give Sport to all that paſs by. Thus the *Pamphilus*'s live always as if they were on the Stage, People bred up in Diſguiſe, who hate nothing more than to be natural; real *Dramatis Perſonæ*, *Floridors* and *Mandoris*'s.

(d) *The different kinds of Affectation are in a manner infinite.*] This Text is too ſhort, and at the ſame time too inſtructive, not to have ſome Examples ſuitable to the Subject of it: I ſhall therefore produce ſome from three Conditions of Life, that are moſt diſtinguiſh'd in their kind. *Alexander* affected to be a Muſician, which his Father upbraided him with, and there is an Anſwer of his Maſter's, whom he endeavour'd to ſurpaſs in that Art, that, together with *Alexander*'s Name, is tranſmitted to Poſterity. *The Gods forbid, Sir, that you ſhou'd underſtand this Science better than I.* *Mithridates* affected to be a Phyſician, and pretended to cure his Soldiers better than all the Faculty met together at that time could do. Even *Auguſtus*, that Prince of ſo much Prudence, affected to be a Satyriſt, witneſs his Verſes againſt *Pollio*; and in this reſpect he was not ſo great and generous as *Lewis* XIV, who forbad the Publication of a ★Piece, wherein *the Satyriſt of the Age* had vindicated his Maſter from ſome untoward Jeſts that were put upon him in the Court of *Vienna*. 'Tis indeed too mean a thing for a Monarch to value himſelf upon Poetry, and *Lewis* XIV. was great in every thing he did; for tho' he once thought out of Complaiſance to have anſwer'd a Perſon, he was reſolv'd to ſee no more, in Verſe; yet he employ'd one of his Subjects to do it for him, who was accounted to excel in that kind of Writing, which would have been beneath a Soveraign to have buſied himſelf about. *Nero* affected to be a Poet and Comedian both at once; the Emperor *Adrian* to be the ableſt Grammarian of his Time; and *Dionyſius* to be more eloquent than *Plato*, and a better Poet than *Philoxenes*.

★*Sonnet de B.*

*Racine.*

I come to the Affectations of another Order, that of the Magiſtrate. Does it at all become two *Roman* Conſuls ſay

*Montagne*,

*Montagne*, the ſupreme Magiſtrates of a Commonwealth that was Empreſs of the World, to employ their Time in methodizing and compoſing a Letter genteelly, to gain the Reputation of underſtanding their Mother-Tongue better than other Folks? What cou'd a Schoolmaſter do more, that gets his Livelihood by it? This Formality in writing ſavours too much of the Artiſt. If the Actions of *Xenophon* and *Ceſar* had not far ſurpaſs'd their Eloquence, I believe they had never wrote anything; for 'twas their Deeds, and not their Words, that they ſtudied to recommend. If the Perfection of ſpeaking well cou'd bring any Glory to a Perſon of great Renown, *Scipio* and *Lælius* wou'd certainly not have reſign'd the Honour of their Comedies, and all the quaint and delicate Expreſſions of the *Latin* Tongue to an *African* Slave. For that this Work was theirs, its Beauty and Excellence, as well as *Terence*'s own Acknowledgment, is a ſufficient Argument, nor ſhall any diſpoſſeſs me of this Belief.

*St. Evremond*, as well as *Montagne*, finds the ſame Fault with the *Roman* Conſul. I love, ſays he, to find out in *Cicero*'s Epiſtles, both his own and thoſe Perſons of Quality's Character that he writes to. As for himſelf, he cannot forego his Art of Rhetorick, but in every the leaſt Recommendation that he makes to his beſt Friends, he inſinuates himſelf with as much Art and Addreſs, as if he were going to gain the Conſent of a Perſon unknown to him in the greateſt Affair of Life. Other Men's Letters have not that fine Turn in them, but, in my Opinion, they have more good Senſe.

A third Rank of Men, diſtinguiſh'd in the Commonwealth, but equally ſubject to Affectation, are your Men of Knowledge and polite Literature; and *Bruyere* has drawn their Character to the Life. *Herillus*, whether he ſpeaks, harangues or writes, is continually citing: He brings in the Prince of Philoſophers to tell you, *that Wine will make you drunk*; and the *Roman* Orator, *that Water qualifies it*. When he diſcourſes of Morals, it is not he, but the divine *Plato* that aſſures you *Virtue is amiable*, and *Vice odious*, and that *both of them* will in time *turn into an Habit*; things the moſt common and trivial, and which even himſelf is capa-

ble of thinking, he will own to the Ancients, the *Latins* and *Greeks*.

But after all, this Man, with his multitude of Citations, is but ridiculous; whereas he, that pretends to polite Learning, and yet falls into Affectation, and endeavours to make a Party therein, is a Perſon highly to be condemn'd: He is a publick Corrupter of good Taſte; and 'tis no Thanks to him, that the *French* have not loſt the Glory of ſpeaking one of the fineſt Tongues in *Europe*, even in the Opinion of Strangers themſelves, who think it an Honour to know it. 'Tis an Happineſs, that the Court and City deſpiſed this trifling Jargon almoſt as ſoon as it appear'd in ſome Works. Their Contempt is a kind of Antidote againſt the Malady which our Love of Novelty might in a ſhort time make epidemical. There ſhould be ſome legal Correction, ſays *Montagne*, for ſilly and trifling Writers, as there is for Vagabonds; they ſhould be baniſh'd from the Hands of the People, I the firſt, and an hundred more ſuch as I: Nor does he ſay this in Raillery; for the Itch of Writing ſeems to be a Symptom of a diſſolute Age.

(e) *That kind of Affectation, which I account moſt incurable, is the Affectation of Wiſdom.*] *Philip* II. had this Fault at leaſt on a certain Occaſion, that a *Spaniſh* Author reproaches him with. He complain'd that his Father kept from him the Government and Revenue of the Kingdom of *Naples* and the Dutchy of *Milan*, which troubled *Charles* V. to ſuch a degree, that it haſten'd his Renunciation: But then *Philip* put on an Air of Wiſdom and Modeſty; made ſome Difficulty of accepting his Father's total Abdication, ſaid, that he only took upon him the Weight of the Crown to prolong his Days; and that, had it not been for that Conſideration, he wou'd ſtill have refus'd it, out of a Conviction of his Inſufficiency to bear ſo great a Burden with Success.

(f) *What a Folly is it to affect ſuch Imperfections, Faults, and Vices, as a Man has not!*] The Courtiers of *Alexander* went with their Necks awry, becauſe he did; thoſe of *Dionyſius* look'd at every thing near, becauſe

was ſhort-ſighted; and ſome have pretended to be deaf, becauſe their Maſter was ſo: And thus it comes to paſs, that there is nothing but Affectation in the World; for the Great copy their Soveraign, and the Little are the Apes of the Great. It looks, ſays the Author of the *Moral Reflections*, as if Men had not Faults enough of themſelves, they are ſo buſy to increaſe their Number by ſome ſingular Qualities that they affect to appear in, and are ſo diligent to improve them, that they become at laſt natural Faults, and beyond their Ability to correct——— A Man is never ſo ridiculous, added he, by thoſe Qualities that are his own, as by thoſe that he affects to have; and therefore the Truth of our Author's Maxim ſhould prevail with us to avoid all Affectation.

## CHAP. XVII.

### *That he ſhould have Emulation in him.*

(a) MOſt of the Primitive Heroes had no Poſterity, or none at leaſt that did inherit their Glory and Greatneſs of Soul: But if they wanted that Happineſs, the Honour of having ſo many famous Imitators has made them ample Amends. It looks indeed, as if Heaven had purpoſely made them (not to leave Succeſſors in their Blood and Merit, but) to be the common Models of all the Heroes that were to come after them: For extraordinary Men are like Books, wrote from the Conduct of our Lives; they muſt be read, and meditated, and daily revolv'd, to know by what ways and means they attain'd their End, which was Heroiſm. (a) A Man ſhould therefore propoſe to himſelf ſuch Perſons as are the moſt famous in their Generation; and that not only to imitate, not only equallize, but even if poſſible to ſurpaſs them. The Valour of *Achilles* was a noble Spur to the young *Macedonian* Hero; and his glorious Deeds rais'd in his Heart an active and jealous Impatience, to outſtrip him in the Race of Fame. *Alexander* was known to weep upon hearing the great Actions of *Achilles*; but it was not *Achil-*

*les*

*les* dead in his Tomb that he bewail'd, it was himſelf, who had been ſo long idle, and not yet begun the glorious Courſe of the Conqueror of the *Trojans*.

What *Achilles* was to *Alexander*, the ſame was *Alexander* afterwards to *Cæſar*. The wonderful Exploits of the *Macedonian* inſpir'd the *Roman* with a generous Ambition to become his Rival; and he carried his Conqueſts to ſuch a Height, that to this very day Fame has given an equal Suffrage, and remains undetermin'd which was the greateſt Hero; for if *Alexander* had all the *Eaſt*, *Cæſar* had all the *Weſt* for the Theatre of his great Actions. *Don Alphonſo the Magnanimous*, King of *Arragon* and *Naples*, us'd to ſay that Drums and Trumpets did not more enliven a Warlike Horſe, than the Fame of *Cæſar* kindled in his Heart a Martial Fire; ſo that it is by Emulation that Heroes ſucceed to Glory, and by Glory to Immortality.

In every Profeſſion, and in all Arts and Sciences, we ſee daily ſome Men that make a Figure and ſhine, while others are buried in Obſcurity: the latter are like the *Antipodes* of Merit, but the former are ſet up as ſo many Lights to ſhew us the Way to arrive at it. By what Steps we are to do this, 'tis the Buſineſs of every wiſe Man to diſcern; and to this purpose he ſhould always have ready in his Mind the Hiſtory of thoſe great Men, whose Condition of Life he

finds himſelf deſtin'd for. *Plutarch*, in his Parallels, gives us a kind of Catalogue of the antient Heroes; and *Paul Jovius*, in his Elogies, does the ſame of the Moderns; but both are defective in point of Extent and Criticiſm, tho' who ſhall dare to attempt to ſupply them. This cannot be done with Succeſs, but by ſome Perſon that has a ſuperior Genius; for if it be no eaſy Matter to place great Men in their proper Order, and according to the Epoch of the Time wherein they liv'd, (*d*) what a difficult Work muſt it be, to give every one his juſt Character, and to aſſign the exact Difference between them according to the Variety and Degree of their Merit?

But not to trouble our ſelves with enquiring for different Pictures of Heroiſm, there is one, that in every Line has ſome eminent Quality or other, which of itſelf will ſuffice for all. *Spain* will eaſily perceive, that I mean *Philip* IV, who in his Perſon exhibits all the Perfections that are divided among many others; a Model whereby a Man may form himſelf into a perfect Monarch; a Prince, that is happy in his Enterprizes; an Hero in War, wiſe and regular in his private Life, firm and courageous in the Faith; amiable in his Behaviour; acceſſible to the loweſt of his Subjects; in a word, a great Man in every thing.

RE-

## REMARKS on CHAP. XVII.

### *That he ſhou'd have Emulation in him.*

GRacian, in my Opinion, had not done amiſs if he had given us a Definition of Emulation, and ſo aſcertain'd a Principle whereby we might better judge of its Effects. Emulation is a Virtue, that makes us diſpute Glory with Great Men, and if poſſible excel them: But this noble and commendable Paſſion will appear in a fairer Light, if we place it by its contrary. Jealouſy and Emulation operate on the ſame Object, *i. e.* another Man's Merit; with this difference, that the latter is a Sentiment voluntary, bold, ſincere; which renders the Soul fruitful, and profits by great Examples ſo far, as often to excel what it admires: The former, on the contrary, is a violent Motion and forc'd Confeſſion of the Merit it does not poſſeſs, which goes ſo far as even to deny the Virtue of the Objects where it exiſts; or, if it is compell'd to confeſs it, refuſes to commend, or envies its Reward: A barren Paſſion it is! that leaves a Man in the ſame State wherein he found him; fills him with high Ideas of himſelf and his Reputation, and makes him croſs and ſullen to another Man's Actions and Works; makes him aſtoniſh'd to ſee any Qualifications in the World better than his own, or other Men enjoy Talents that he values himſelf upon: A ſhameful Vice! which grows by its Exceſs to Vanity and Preſumption, and does not ſo much perſwade him, that is infected with it, that he has more Senſe and Merit than others, but even makes him believe that he is the only Man of Senſe and Merit in the World.

As to the Principle of Emulation, it ariſes from the Love of Glory; and 'tis this Love of Glory, as a famous Academick tells us, which has preſerv'd even till our Days the good

good Taſte of former Ages; and which is ſo much the more neceſſary to Mankind, in that it is the only Counterpoiſe that Nature has given them to ſet againſt their Propenſion to Idleneſs and Pleaſure, and to draw them on to Labour and Application. Emulation is nothing elſe but an ardent Paſſion to equal or rather excel another in his Virtues and Accompliſhments; but what can kindle this ardent Paſſion in our Minds, except the Hope of partaking of the Glory, wherewith thoſe are inveſted that diſtinguiſh themſelves for their Virtues and Accompliſhments?

As ſoon as Nature begins to untie the Tongue of a Man, it puts forth ſome Buds of this Sentiment that it has planted in his Heart, and the livelier it is the more it diſcovers itſelf in the Child, and gives thoſe, that are inſtructed with the Care of its Education, the better Hopes for their Succeſs; and for this reaſon *Quintilian*, who had ſpent ſo many Thoughts about the beſt manner of educating Youth, and given us ſo good Rules for that purpoſe, does not ſtick to tell us, "Give me but a Child that is ſenſible of Praiſe and "touch'd with Glory, and that will cry at the Shame of be-"ing outdone, and I'll keep him to his Buſineſs by Emula-"tion; Reproof will afflict, and Honour will encourage "him, and I ſhall not fear but to cure him of his Idleneſs." And for the ſame reaſon it is, that he gives the Preference to the Inſtruction of publick Schools above any private Education.

(*a*) *Moſt of the Primitive Heroes had no Poſterity, but the Honour of having ſo many famous Imitators has made them ample Amends.*] One needs only open Hiſtory, continues our illuſtrious Academick, to know for how many virtuous Actions Mankind has been beholden to Emulation. 'Tis this that multiplies great Men, and makes Virtue in ſome ſort fruitful. *Hercules* made a *Theſeus*, *Miltiades* a *Themiſtocles*, *Codrus* a *Meneces*, *Brutus* a *Scevola* and *Decius*, *Titus* a *Trajan* and *Antoninus*: We owe a *Virgil* to *Homer*, a *Cicero* to *Demoſthenes*, a *Livy* to *Herodotus* and *Thucydides*, an *Horace* to *Pindar*, and ſo of all the other great Perſonages

nages whoſe Virtue and Qualifications have made them famous in Antiquity.

(b) *A Man ſhou'd propoſe to himſelf ſuch Persons as are moſt famous in their Generations, and that not only to imitate, but even if poſſible to ſurpaſs them.*] The *Chevalier de Mere* will not agree to this Maxim, which has in all things been taught, and approv'd, and put in practice with great Succeſs. Emulation, ſays he, but badly becomes an Hero, he means a martial Hero; and ſo it badly becomes *Alexander* to be the Emulator of *Achilles*, *Cæſar* of *Alexander*, and the great *Conde* and *Turenne* of the former; in a word, all the Conquerors of former Ages to have imitated, equall'd, and ſometimes excell'd their Predeceſſors by an Emulation that their Examp'e inſpir'd; and the Reaſon he gives for this Poſition is, *That Heroes ſhould be brave from the mere Motions of their own Breaſts, without reflecting on other Men's Actions.* But does a Man ceaſe to to be brave from the mere Motions of his own Breaſt, when by thinking upon the great Actions of Heroes, he finds himſelf urged by a noble Emulation to reſemble them? On the contrary, none but true Heroes are accuſtom'd to have theſe high Sentiments: The common People can admire Heroic Actions of Heroes, but in them the Sentiment produces nothing, and why? Becauſe they have not a Fund of Valour to make them aſpire at ſuch things; whereas the Bravery of one Hero takes only its Obſervation from another's, that ſuch is the Road that leads to Glory. But is a Man therefore an Hero becauſe he is brave? A Brute of a Man may be brave, and even from the mere Motions of his Breaſt, and therefore there muſt be other great Qualities beſides to conſtitute an Hero; for which reaſon *Gracian* ſays, *that Men are like Books wrote for the Conduct of our Lives; they muſt be read and meditated, and daily revolv'd, to know by what ways and means one may attain Heroiſm, which was their End.*

(c) Plutarch *is defective in point of Criticiſm.*] *Plutarch* no doubt, ſays *Montagne*, remember'd very well the Nature of the Province he had undertaken; and therefore he informs

informs us not so much of the Date of the Ruin of *Carthage*, as the Manners of *Hannibal* and *Scipio*; nor does he so much tell us, where *Marcellus* died, as why his Duty to his Prince deserv'd a better Fate than to die where he did; for his Business is not so much to teach us Histories, as how to judge of them. He has indeed a great many long Speeches, wherein he shews himself a great Master without any great Occasion; but there are a thousand things necessary to be known, that he but rarely touches on: He only points us the Way where we may go if we please, and does no more than give us here and there a little Sketch, but in the most lively Words imaginable; so that we are sometimes forc'd to shift from one Place to another, to make the better Connection. 'Tis a pity that Men of great Understanding shou'd so much delight in Brevity; it may be an Advancement of their Reputation, but it is not so well for us. In short, *Plutarch* chose rather to leave us under a Desire of having more from him, than under a Satiety.

*M. St. Evremond* is more curious in remarking *Plutarch*'s Default in point of Criticism, tho' he knew that Author only by the Help of *Montagne*, as he himself seems to acknowledge. As for the Comparisons of *Plutarch*, says he, which *Montagne* esteems so admirable, they seem to me to be very fine; but I think he might have gone farther, and penetrated deeper into the bottom of human Nature, for there are Windings and Turnings in our Soul that have escap'd him. He has judg'd of Man in the gross and not suppos'd him so different and various as he is, wicked and virtuous, equitable and unjust, kind and cruel; and wherein soever he seems to run counter to himself, that he attributes to some foreign Cause. In short, had he been to define *Catiline* to us, he wou'd have call'd him either covetous or profuse; but this *alieni appetens, sui profusus* was something above his Knowledge, he had never singled out these Contrarieties, that *Sallust* has so excellently separated and *Montagne* himself understood much better than he.

(d) *What a difficult Work must it be, to give every one his just Character, and to assign the exact Difference between them according to the Variety and Degree of their Merit!* Bruy

*Bruyere* takes notice of this Difficulty as well as *Gracian* but he only mentions it, whereas *St. Evremond* has ſearch'd to the bottom of it, and explain'd it in a very inſtructive manner; for it muſt be own'd that this excellent Author has a peculiar Talent at diving into and expounding ſome curious things, which others only point us to or glance at. 'Tis from his Diſcourſe of the *French* Hiſtorians that I gather the Explanation which I take *Gracian* in this Place to want.

It is no hard matter, ſays he, for us to know Virtues in general. We uſually give a Man Prudence in Counſel, Quickneſs in Execution, and Courage in Fight; but there are certain nice Differences between Qualities to all appearance the ſame, which are not ſo eaſily diſcover'd——— Theſe particular Diſtinctions, which give a different Mark to each Quality according to the Mind where it is known to reſide, are what we ſtand in a great meaſure ignorant of. The Diverſity of Valour, for inſtance, is what we do not comprehend; we have the ſame Courage for all that are valiant, and the ſame Ambition for all that are ambitious; and to ſpeak the Truth, the Praiſes, which we give to Men of great Merit, may equally agree with every one of the great Men that have been in our Time.

If we were to ſpeak of the two Dukes of *Guiſe*, we ſhould make them valiant, generous, courteous, liberal and ambitious; but the Qualities of the one not ſufficiently diſtinguiſh'd from thoſe of the other, wou'd not make the Characters ſo different as they ought to be. Thoſe Virtues which moral Philoſophy and general Diſcourſes repreſent like, take a different Air from the Difference of the Humour or Genius of the Perſons that have them. We know very well that the Conſtable and Admirable were both very able to bear the Weight of the moſt important Affairs, but the Difference of their Capacity is not ſufficiently obſerv'd by our Authors.

There is ſometimes a Mixture of Virtue and Vice in the ſame Quality, which we do not rightly ſeparate——— ſometimes we impute all to the Qualities, without conſidering how far the Humour of a Man may be concern'd in the thing; and at other times we impute too much to the

Humour,

Humour without a ſufficient Regard to his Qualities. The deep Meditations of *M. de Turenne*, and his Mind's retiring into itſelf full with his Projects and Manner of Conduct made him paſs for a timorous, irreſolute, uncertain Man tho' he gave a Battle with the ſame Facility that *M. de Gaſſion* went upon a Skirmiſh. The Courage of Marſhal *de Caſtillon* was a ſlow and lazy Intrepidity; that of Marſhal *de Gaſſion* more lively and active, and fit for Service every Moment; for there was ſcarce a Day, wherein his Valour did not gain our Troops ſome Advantage over their Enemies.

This is but an Abridgment of a Diſcourſe, which in my Opinion is one of *St. Evremond*'s Maſter-pieces, and deſerves to be well conſider'd by ſuch as aſpire at Heroiſm, eſpecially that of the martial Kind, according to their Character and Genius.

CHAP.

## CHAP. XVIII.

*hat he ſhould have a noble Sympathy himſelf, and make his Advantage of it in others.*

(a) IT is the Quality of an Hero to have a Sympathy with Heroes; as the Relati- n between the Sun and a ſimple Planet, tho' at a reat diſtance, gains the latter the glorious Ap- ellation of a brighter Star. (*b*) Sympathy is ne of those Wonders, whose Cause Nature as been pleas'd to conceal, tho' the Effects of it e the Matter of our Admiration and Aſtoniſh- ent: (*c*) We may however define it in gene- l, to be the Union and Parentage of Hearts, on the contrary Antipathy is the Alienation d Eſtrangement of them. Some People place e Origine of Sympathy in the Agreement of ur Complexions, Tempers, and Affections; hile others carry it as high as the Stars, whose nfluence they make the Cause of it. However is be, as Antipathy ſometimes brings forth lonſters in a civil Society; ſo Sympathy very ften produces ſuch marvellous things, as by ig- orant and ſuperſtitious People are call'd En- hantments and Miracles. The one finds Faults the moſt allow'd Perfections; the other finds

Beau-

Beauties in a Defect that ſhocks every one's Ey beſides. Antipathy is like a Viper that glid into the Bosom of Families, where it embro and overturns every thing; ſetting the Fathe where there is no longer either Natural or Ci Subordination, but Exclamations, and La ſuits, and moſt cruel Defamations on both ſid Antipathy carries a Father ſometimes ſo far as defeat his own Son of the Succeſſion of t Crown, while Sympathy places it upon t Head of a Stranger; for what is it that Symp thy cannot do, tho' it acts in a quite differe manner to the other? It touches and wins t Heart without Eloquence; it obtains witho asking; and, without the Credit or Protecti of any one, finds every thing it asks grante and every thing it undertakes practicable.

By the Sympathy that properly belongs to Pe ſons, I mean the Inclination and Affection th have for ſuch and ſuch things; and according may ſay, that this kind of Sympathy is as it we an Horoſcope of their Fate, according to t Objects that they incline to. If their Inclinati has a Tendency to great Things, it is a Preſa of their becoming Heroes in one kind or othe but if its Bent is towards little Objects, it is moſt a ſure Prognoſtick that they will never ha any Greatneſs and Nobleneſs of Soul, unl much Diligence be us'd, and the beſt of Maſte found out to redreſs this Inclination.

'Tis to be obſerv'd farther, that (*d*) thoſe, whom we call *Great Men* by way of Diſtinction, are as ſubject to this kind of base Sympathy, as the meaneſt of the People; for they are ſome of them really little in their high Stations, and have a Mind turn'd for nothing else but Trifles and vile Intereſt, Craft, and Cunning, and knaviſh Tricks. Nay, even Princes themſelves, by the Force of their Temper more than their Choice, have been often drawn aſide from the Paths of true Greatneſs into ſuch mean Politicks as have been inconſiſtent with their Honour.

The Sympathy of Persons is then of two kinds; that which we feel for others, and that which others feel for us. The former is a noble Sentiment (when the Persons it terminates upon are ſo) whereby we do Honour to Men of Merit, and is ſometimes a Diſpoſition in us to become like them: The other is both an Honour and Advantage to us, when the Persons, that have it for us, are diſtinguiſh'd for their good Qualities and powerful Credit; its Worth is then comparable to the Ring of *Giges*, and its Virtue not inferior to the famous *Theban*'s golden Chain, as I have already hinted.

But tho' we may have an Inclination and Affection for Men of this Character and Conſideration; yet it does not therefore follow, that they

they ſhould have the ſame Sentiments for us. 'Tis in vain for our Heart, to plead in their behalf, if the Eccho (as I may call it) anſwers nothing from them; this is not like the natural Conjunction of Hearts, where the Correſpondence is ſenſible on both ſides. A Man ſhou'd make use of his utmoſt Skill and Attention therefore to obſerve whether Sympathy is engaged in his Favour; for he alone has Power to put this happy Diſpoſition in Action, that owes the Diſcovery of it to his own Ability and Study; he alone can make use of this natural Charm, and by his Addreſs and good Management finiſh what Nature has thus begun for him. But on the other hand, to pretend to inſinuate into the Heart and gain the good Graces of a Perſon in Honour and Credit, without the Help of this Sympathy, is a vain and raſh Undertaking: For whatever Merit he may have, it will be no Recommendation to him, nor ever make his Way to Preferment, without ſome other Means and Intereſt to ſupport him. A Prince, as I ſaid before, could never be a martial Hero, if Fortune did not accompany his Valour; and, in like manner, a Subaltern can never become a Man of Eminence in the ſame Way, if his good Qualities are not ſupported by ſome great Man's Protection, without which there is no Riſing.

But the moſt favourable and the moſt beneficial Sympathy is that which a King has for his Subject; and yet if the Subject wants the Happineſs

ineſs of approaching him, and of being known o him, of what Service is this Sympathy? For as the Loadſtone draws not the Iron when t is too far from its Impreſſion, ſo Sympathy annot act but within the Compaſs of its Sphere; nd therefore a kind of Proximity between the ower and the Object, is in this Case likewise n eſſential Condition, that nothing elſe can ſupply the Want of; but then ſuppoſing that (*e*) here be no Obſtacles to hinder the Effect of this oyal Sympathy, a Subject, that has real Meit in him, is in a ſhort time rais'd to the highſt Pitch of Greatneſs.

## REMARKS on CHAP. XVIII.

*That he ſhou'd have a noble Sympathy himſelf, and make his Advantage of it in others.*

*IT is the Quality of an Hero, to have a Sympathy with Heroes.*] The Reſemblance and Agreement that ere was between *Alexander* and *Caſar*, will ſet this hought of *Gracian*'s in a true Light. I make choice of eſe two Conquerors, becauſe I take them to be Examles for all others, and that our Heroes will think themſelves nour'd, when they find there is a Similitude of Temper tween them; and as *St. Evremond* aſſures us, that he had amin'd the Lives of theſe two great Men with as much riofity as any one, and, I may add, with as much Sucſs, I ſhall offer little more upon this Subject, than a Co- of thoſe Lines of Reſemblance which he has remark'd them.

*Alexander*

*Alexander* and *Cæsar* had both the Advantage of an high Birth and Parentage. *Alexander* was a King's Son, and *Cæsar* ſprung from one of the chief Families in a Commonwealth, whoſe Citizens valued themſelves above Kings. It looks as if the Gods had been minded to give ſome Indications of *Alexander*'s future Greatneſs, by *Olympia*'s Dream, and ſome other Preſages: His Inclination to great Things even in his Infancy, the Tears that he ſhed out of Jealouſy to his Father's Honour, and his Father's Judgment of his deſerving a larger Kingdom than his, were a kind of Confirmation of the Prediction of the Gods. There were many things of the like nature no leſs remarkable in *Cæsar*: As young as he was, *Sylla* perceiv'd in him many *Marius*'s; he once dreamt that he had Communion with his Mother, which Divines expounded, that the Earth, the common Mother of all, ſhould be ſubject to his Power; and viewing the Statue of *Alexander*, he was ſeen to weep for having done nothing at an Age when that Conqueror had made himſelf Maſter of the Univerſe.

The Love of Learning, as well as that of Glory, was equal in them both. Every one knows the Paſſion *Alexander* had for *Homer*, and how, in favour to *Pindar*'s Memory, he preſerv'd the Houſes of his Deſcendants in the Ruin and general Deſolation of *Thebes*. As to *Cæsar*, his Commentaries alone are an eternal Monument of his Inclination to Learning: Beſides this, he made a Speech in the *Roſtra* upon the Death of his Aunt *Julia*, with great Applauſe; he accus'd *Dolabella*, and made at laſt that exquiſite and artful Oration for ſaving the Priſoners Lives that were taken in the *Catalin* Conſpiracy. We have nothing remaining that we can aſſuredly ſay was *Alexander*'s, except ſome lively Sayings, that have ſuch an admirable Turn in them, as give us an equal Impreſſion both of the Greatneſs of his Soul and Vivacity of his Mind. In ſhort, they were both of them enterprizing, hardy, intrepid, generous, liberal, and willing to make themſelves ſole Maſters of the World.

This is what *Gracian* means by that noble and elevated Sympathy, that he calls the Qualification of an Hero, and a Man only needs to fill up theſe Relations and Reſemblances in order to deſerve that Character; for one ma

y truly ſay, that great Men are ſo like one another in theſe rticulars, that Nature has ſtruck them all as it were out the ſame Mould; and what Difference ſoever there may in the Talents that diſtinguiſh them, the Superiority of ir Genius joyns them all in that common Relation, which *cian* calls *a noble and exalted Sympathy*.

(b) *Sympathy is one of thoſe Wonders, whoſe Cauſe Nature been pleas'd to conceal,* &c.] Why, for inſtance, at the time of our ſeeing two Men, do we love one more than other? This is an *Ænigma* that *Oedipus* himſelf cannot iddle, and what a Man of Wit has propos'd in ſome Ver- that may be thus render'd.

*What does this Sentiment inſpire?*
*For this I know full well,*
*You above others I admire,*
*Nor can the Reaſon tell.*

*You with another I have ſeen,*
*To you my Paſſion flew,*
*In Worth your Equal he has been,*
*But did not pleaſe like you.*

*I love by Inſtinct, nor know why*
*I am ſo wondrous kind*
*To you; to him when I apply,*
*I no Emotion find.*

*You conquer, tho' he yields to you*
*In no Point of Deſert;*
*I can no Odds between you view,*
*But feel it in my Heart.*

(c) *We may define Sympathy in general to be the Union and entage of Hearts, as Antipathy is the Alienation of them.*] ntagne has, in a very lively manner, expreſs'd that Sym- hy, which is the Foundation of Friendſhip, as Antipa- is of Hatred. As to what we commonly call Friend- , ſays he, it is but a certain Acquaintance and Familia-

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rity that our Occaſions and mutual Advantages have brou
us under: But in the Friendſhip that I am ſpeaking of, So
are not only joyn'd and united, but ſo blended and mix'd
gether, that the very *Copula* that holds them is loſt, and
it were work'd into the Compoſition. If any one ſho
ask me how it is I come to love ſuch a Man, I know no
ther way of expreſſing myſelf but by ſaying, that I l
him, becauſe he is what he is, and I am what I am;
there is a certain Force which produces this Union betw
us, and is above expreſſing. We wanted to ſee one anot
before we did; and after the Reports we heard of each oth
our Affection grew above the Reports, and, as if it h
been ordain'd by Heaven, we hugg'd and embrac'd e
other's Name; and when we met together, which was
chance and in a great Crowd, we were ſo well known,
obliged to each other, that no two for ever after were
near and ſo dear. An Union of this kind does not gov
itſelf according to the Pattern of that ſlow and regu
Friendſhip, that wants the many Precautions of a long
regular Converſation: It has no other Idea, no other th
in view but itſelf. It is no one ſpecial Conſideration,
two, nor three, nor an hundred; but a certain Quinteſſe
of all that Mixture, which ſeizes my Will, and carries i
plunge and loſe it in his; and having ſeiz'd all his Will i
wiſe, carries it and plunges it in mine; and does all this
mutual Concurrence.

'Tis ſcarce poſſible to repreſent in a better Light the
fects of mutual Sympathy, as to Antipathy we only kn
it by its Effects; and can no more explain the Cauſe o
than we can that of the other.

*Non amo te, Sabidi, nec poſſum dicere quare;*
*Hoc tantum poſſum dicere, Non amo te.*

And accordingly *Gracian* rather expoſes the fearful Co
quences of this Paſſion, than defines it; for to ſay,
Antipathy is the *Alienation and Eſtrangement of Hearts*
confounding the Effect with the Ca
*Orac. Man.* However this be, he makes a Maxim o
in another Place, *that a Man ought to*

*himſelf of his Antipathy.* We often hate, ſays he, we know not why, without examining either the good or bad Qualities of the Perſon; and this ſenſeleſs Averſion of ours will ſometimes fall upon Men of extraordinary Merit. 'Tis the Buſineſs of Reaſon therefore to correct this blind Paſſion which is a Reproach to it; for is there any thing more unjuſt, than to have an Averſion to thoſe that are an Honour to human Nature? As it is commendable to have a Sympathy for great Men, ſo is it a ſhameful thing to have an Antipathy againſt them.

Beſides this, it is very certain, that Antipathy naturally produces Hatred, and an Hatred of a very violent and obſtinate kind, of which there are an hundred fatal Examples; but I ſhall content myſelf with one. When a certain Perſon ask'd *Hannibal* one day, how long he intended to hate the *Romans*; he kick'd up ſome Duſt with his Foot, and ſaid, *my Hatred ſhall continue till* Rome *be reduc'd to that*: An Hatred which coſt *Rome* a great deal indeed, but *Hannibal* more. It therefore more nearly concerns Princes to guard againſt all ſuch Hatred and Antipathy, becauſe in them it has never any Moderation, and in a manner always produces Effects both fatal to their own Honour, and the Happineſs of their Subjects.

(d) *Thoſe, whom we call great Men by way of Diſtinction, are as ſubject to this baſe Sympathy as the meaneſt of the People.*] *Gracian* gives here the Name of *baſe Sympathy* to every unworthy Paſſion and Inclination, and *Montagne* reckons ſome Cuſtoms of the *Roman* Emperors among the Number of mean Actions. Thus *Heliogabalus*, ſays he, was drawn to *Rome* in his Coach ſometimes by Lions, giving out that he was *Cybele* the Mother of the Gods; ſometimes by Tigers, pretending to be the God *Bacchus*; now and then by Stags, and at another time by four Dogs; and the Emperor *Firmus* had his Coach drawn by ſome Oſtrages of a prodigious Size; all which ſtrange Inventions are Arguments of a little Mind in a Monarch, and Teſtimonies of his Inſenſibility of his Character.

There is another kind of this Sympathy or Inclination that is viſible in common Men, which *Bruyere* thus repre-

ſents. After having talk'd of a great Virtuoſo in Shells, Another, ſays he, is an Admirer of Inſects; he augments his Collection every day, is the greateſt Critick in *Europe* at a Butterfly, and has them of all Colours and Sizes. What an unlucky time did you take to pay him a Viſit in? He is fallen into a grievous Sorrow, is in a dull melancholy Humour, and makes the whole Family ſuffer for it; for he has had an irreparable Loſs; go near, and obſerve what he ſhews you in his Finger; it is dead, juſt departed this Life, 'tis a Caterpillar; ah, ſuch a Caterpillar!

(e) *If there is no Obſtacle to hinder the Effect of a Royal Sympathy, a Subject, that has Merit, is in a ſhort time rais'd to the higheſt Pitch of Greatneſs.*] To make Friendſhip perfect, there muſt be among Friends, ſays *la Hoguette*, a certain Agreement in Age, Wills and Conditions; but to ſupply this laſt Quality, which cannot, like the other two, happen between the Prince and Subject, Kings rather chooſe to enjoy the ſweet Pleaſures of Life, and to put ſuch as they honour with their Friendſhip into the great Offices of State, than to take all the Burthen upon themſelves. In ſhort, what we call the Favour of a Prince to a Subject is no other thing than Friendſhip among Equals, the only Difference is in the Name.

*Teſtam.*

*Bruyere* thinks there is not much reaſon for Men to envy *this high Pitch of Greatneſs*. What a ſurprizing Happineſs has atttended this Favourite during the whole Courſe of his Life! Whoſe Fortune was ever ſo ſupported without Interruption, without the leaſt Diſgrace! The higheſt Poſts, the Prince's Ear, immenſe Riches, a perfect Health, and an eaſy Death; but what a ſtrange Account has he to give of a Life paſs'd in Favour! for the Counſels which he gave, and for thoſe which he neglected to give or follow; for the good Acts he did not do, and the bad ones he did either by himſelf or others; in a word, for the whole Courſe of his Proſperity! But for all this, *Bruyere* comes into both *Gracian* and *Hoguette*'s Opinion in another reſpect. For a great King, ſays he, wants nothing but the Pleaſures of a pri-

vate

vate Life; nor can he compenſate the Loſs thereof, but by the Charm of Friendſhip and Fidelity of his Friends. Our Author only deſires, that the Favourite be free from Engagements and Alliances, ſtand alone and depend on none, and make his Modeſty an Ornament to his Prince.

## CHAP. XIX.

*Whether an Hero ſhould have any voluntary Faults.*

(*a*) AN Hero, that in *Athens* would be in no danger of an Oſtraciſm, is not in *Spain* ſecure from Cenſure; (*b*) which would proſcribe him and baniſh him (as formerly) if it had a Power anſwerable to its Injuſtice and Violence. 'Tis upon the Account of this envious Cenſure that I chooſe to treat of this Paradox, *viz. that a great Man is to be blam'd for having nothing blamable in him.* " Some ſlight Fault " or other, (ſay the Authors of this Maxim) " that he lets purpoſely ſlip from him, is very " neceſſary to ſatisfy the Envy of ſome, and " feed the Malice of others; the moſt univer- " ſal Merit will otherwiſe fall a Victim to theſe " two Paſſions: For Envy and Malice are like " Harpies, that ſeize upon the beſt Things, " when they have no other Prey that offers.

" Some Men indeed are of ſo black and miſ- " chievous Tempers, that they take Delight in " diſfiguring the beſt Qualities, in tarniſhing " the brighteſt Virtues, in perverting the moſt " honeſt Intentions, and, in a word, in cor-

" rupting

" rupting with their empoiſon'd Lips whatever
" they ſee good in others; this is their whole
" (*d*) Study, the only Art wherein they are ex-
" cellent; and therefore (*e*) it is the Part of an
" able Man to let drop now and then ſome little
" Neglects, wherewith to employ the ill Hu-
" mour of these Snarlers; for these Neglects,
" which they will be ſure to improve into mon-
" ſtrous Faults, may perhaps be a means to give
" a Diverſion to their Thoughts, and draw
" their ulcerated Minds aſide from attending to
" Things that are eſſential: This will be a kind
" of Counter-poiſon, that hinders their Gall
" from going to the bottom of Merit, and fixes
" it upon the Surface; and as a Mole in the Face
" is a kind of Beauty-ſpot, ſo a little natural
" Defect now and then is more becoming than if
" a Man had none at all; beſides that, ſome
" Faults cease to be ſo, when they appear in a
" certain Point of View, and are ſet in their
" proper Places. Thus *Alcibiades* voluntarily
" incurr'd ſome ſuch Slips in the Art of War,
" and *Ovid* in the Art of Poetry, on purpose to
" amuse Envy with ſuch Trifles, and divert it
" from inspecting into Matters of more Impor-
" tance.

I cannot however but account this Precaution of our Politicians very needleſs; and am induced to think, that Preſumption has more Hand in the Poſition than Prudence. For has not the Sun its Eclipses, the fineſt Diamond its Flaws,

and the Queen of Flowers her Thorns? There is no need then for Art where Nature alone will do; and how perfect and vigilant ſoever ſhe be, Faults enough will always escape even from her Weakneſs, unleſs ſomething is done to ſecond or aſſiſt her.

## REMARKS on CHAP. XIX.

### *Whether an Hero ſhould have any voluntary Faults.*

(*a* AN *Hero, that in* Athens *would be in no danger of an Oſtraciſm, is not in* Spain *ſecure from Cenſure.*] *Oſtraciſm* is what the learned Part of the World do know, but others may not: It was, among the *Greeks*, a Sentence of Baniſhment againſt Perſons of too great Authority, or too ſuperior Merit; when that Merit or Authority made them ſuſpected, and gave the State ſome Umbrage to fear, either that they might attempt ſomething againſt the publick Liberty, or erect their Power into a Tyranny. There was a farther Deſign in the Inſtitution of this *Oſtraciſm*, which was, to gratify the Envy and Jealouſy of other Citizens that were inferior to the former in Vertue and Credit; but then, becauſe this Baniſhment was not the Puniſhment of a Crime, it was rather an Honour than Diſgrace to the Perſon that was condemn'd to it. It continu'd ten Years, all which Time the illuſtrious Exile enjoy'd his Eſtate very peaceably; and the Reaſon of calling it *Oſtraciſm* was, becauſe the People, when they gave in their Votes, wrote the Name of him, they would have baniſh'd, on a Shell; and in this manner *Ariſtides* was baniſh'd, only for having the Reputation of being too juſt. This *Oſtraciſm* however was null and of no effect, if there was not in the Aſſembly of the People the

the full Complement of Citizens, which was to be Six Thouſand.

(b) *Cenſure would proſcribe and baniſh a Man if it had Power anſwerable to its Injuſtice and Violence* ] Envy, ſays the learned Mr. *Collier*, is a Diſpleaſure from ſome ſuppos'd Advantage in another. The Object of this Paſſion is ſomething deſirable; and tho' Excellency, preciſely conſider'd, cannot occaſion Diſlike, yet Excellency miſplac'd may. The Envious believes himſelf eclips'd by the Luſtre of his Neighbour; that which is good in itſelf becomes an Evil to him, which makes him wiſh it rather remov'd or extinguiſh'd: So that there is an *Oſtraciſm* which is impotent indeed, but more ſtrange than what was formerly, ſtill ſubſiſting in the envious Man's Mind. *Coll. Eſſays.*

The ſame Author afterwards comes to inſtances; but I ſhall only quote one from him. Thoſe that were anciently poſſeſs'd of Honour, ſays he, are apt to envy others newly rais'd: The Reaſon is this, later Promotion takes away the former difference between the Perſons: The Singularity of a Man's Greatneſs is in ſome meaſure deſtroy'd; he has fewer to look down upon than he had before; he has loſt an Inferior, which, without being well conſider'd, will make him uneaſy. But this Practice, how common ſoever, is unreaſonable when the later's Riſe is creditable; for all Quality that is good for any thing, is founded upon Merit. Now when a Man purchaſes Honour at as great an Expence of *Deſerving* as myſelf, why ſhould not his Title be as good? To value Worth in myſelf or my Family, and overlook it in another, is plain Partiality, and Partiality is always Injuſtice.

This Envy always purſues extraordinary Merit, when it makes a remarkable Figure in the World, and goes out of the common Track, for ſo the Poet informs his Friend.

*Tho' thy learn'd Writings our Applauſe conſtrain,*
*And ev'ry Vote with ev'ry Heart you gain;*
*Yet don't believe, you're always ſure to take;*
*The Riſk is great, when you the Road forſake.*

*An hundred Parties will againſt you riſe,*
*And Rivals view you with malignant Eyes:*
*Such Miſchief ever too much Light attends,*
*Nor free from Envy will you find your Friends.*

(c) *Envy and Malice are like cruel Harpies, that ſeize upon the beſt Things,* &c.] To take another Paſſage from the above-cited Author. " Envy, ſays he, is an ill-natur'd Vice, " is made up of meanneſs and Malice; it wiſhes the Force of " Goodneſs reſtrain'd, and the meaſure of Happineſs abated; " it laments over Proſperity, and ſickens at the Sight of " Health. Had Envy the Governing of the Creation, we " ſhould have a ſad World on't; how wou'd it infect the " Air, and darken the Sun; make the Seas unnavigable, and " blaſt the Fruits of the Earth! How would the Face of " Nature be overcaſt! How ſoon would Peace be baniſh'd, " and Pleaſure languiſh and expire! We ſhould ſee Confuſion " without Settlement, Madneſs without Intervals, and " Poiſon without Antidote. Diſcord, and Diſappointment, and " Deſpair would then be the only Bleſſings and Entertain- " ments of Life. Could the Envious prevail, all noble Un- " dertakings would be cruſh'd, and Invention nip'd in the " Bud; nothing extraordinary in Induſtry, Senſe or Bra- " very would be endur'd; whatever was ſhining would ſoon " be eclips'd, Beauty would be deform'd, and Courage turn'd " into Cowardiſe. To excel either in Art or Nature would " be a Crime, and none could be ſafe but the ill and the uſe- " leſs.

" But this deteſtable Paſſion revenges upon itſelf the In- " juries it does, and always would be doing, to good and " virtuous Men. For it has neither a Day nor Hour nor " Moment's Reſt: It keeps a Man always upon the Rack, " and ſucceſsfully buſy in tormenting himſelf; inſomuch " that the Worm that gnaws the envious Man within, diſ- " covers without the Puniſhment he ſuffers. His gloomy " and confus'd Air, his cloudy Forehead and his wild and " reſtleſs Eyes, ſhew the Malady that devours and conſumes " him without Intermiſſion: For this is a Malady that " nothing in Life can aſſwage or gratify. Other Paſſions, " however unjuſt and criminal they be, have Objects to

" flatter

" flatter them, and ſeemingly to content and ſatisfy them " for a while; there is Power in Ambition, and Pleaſure in " Luxury, and Pelf in Covetouſneſs, but Envy can give no- " thing but Vexation. This is the only Fruit of that un- " eaſy Paſſion, from the moment it is bred to the moment " it expires in us.

(d) *The only Study and Art wherein they excel, is to corrupt with their empoiſon'd Lips whatever they ſee good in others.*] *Bruyere*, in my Opinion, has drawn the Characters of ſuch Men as theſe, who ſhould be odious to all the World, but in weak Lines. Men of Knowledge, or ſuch as think themſelves ſo, give their Opinion deliberately and deciſively about publick Entertainments; they canton and divide themſelves into contrary Parties, and every one puſhes an Intereſt contrary to Juſtice and the publick Approbation; they admire ſuch a Poem or ſuch a Piece of Muſick, but damn all the reſt; they equally offend their own Cabal, as well as the oppoſite Faction; they diſcourage, by a thouſand Contradictions, Poets and Muſicians; retard the Progreſs of Arts and Sciences, by depriving them of the Profit they might have from Emulation, and the Liberty which many excellent Maſters ſhould have to compoſe, according to their own Manner and Genius, many excellent Works.

To all kind of envious Perſons we may apply what *Montagne* ſays of them, and what agrees with them exactly. I ſee, ſays he, not in one Action, or three, or an hundred, but that the general receiv'd Manner of the World is, to be mad with Diſloyalty, which to me is the worſt Vice of all, and what I cannot think on without Horror. Such People ſhou'd be pick'd up and all thrown together, as King *Philip* once made a Collection of the wickedeſt and moſt incorrigible Men in his Kingdom, and put them all in one City which he built for them, and call'd accordingly.

(e) *It is the Part of an able Man to let drop now and then ſome little Faults, wherewith to employ the ill Humour of theſe Snarlers.*] This Precaution is what ſome ſpeculative People have thought expedient to preſerve the more eſſential Part of Merit; but *Gracian* accounts it of no Uſe, and

the Effect of Presumption more than Prudence. For there is no need for Art, as he says, where Nature will do, and is too apt with all her Attention to fall into Transgressions enough; and therefore he cautions us, in another Place, never to allow of any Fault; and thus he explains his Maxim.

There is nothing so perfect that may not be found fault with. Few Men are without their Imperfections either in Body or Mind, and most Men continue in their complexional Faults, tho it be no hard matter to get rid of them: Wise Men are concern'd to see sometimes a small Defect adhering to abundance of good Qualities, for one Cloud is enough to darken the Sun. The least Faults are Blots in the most shining Merit, which Malice at first Sight catches and dwells upon: Instead of neglecting therefore, or being well pleas'd with Faults, it highly behoves us to prohibit them; but the great Art is, to convert them to Advantage, as *Julius Cæsar*, who was bald, found out a Way to dignify as it were this Defect, by wearing a Crown of Laurel.

Who is he, says *St. Evremond*, that can stop the Mouth of Envy? I can assure you, that I have known some Men so agreeable and so virtuous, that one could not converse with them without admiring, without loving them. They have brought even their Enemies to be of their Party, and a Man must have been brutish even to Excess to resist the Charms of their Conversation, and not be overcome with the Sweetness of their Temper; and yet I have seen some envious Devils maliciously opposing their Virtue, and with all their Cunning and Power endeavouring to stop the Course of an Esteem so just and so well establish'd.

But however that be, and what Lessons soever the refin'd Politicks, which *Gracian* condemns with so much Reason may teach, I shall always subscribe to the Method the Poet us'd with his Enemies.

Boileau, Ep. 7.

*Even I, whose Merit's so much less than thine,*
*Can on pale Envy look and not repine.*
*Free as I found my Humour and my Mind,*
*Not form'd by Nature of the pliant Kind,*
*I stock'd my self with useful Foes by times,*
*And whetted on their harden'd Spite my Rhymes.*

*More to their Hate (I grant) I owe, than all*
*That* France *a Talent has been pleas'd to call.*
*Againſt me when they roſe, their venom'd Spite*
*Serv'd, when I trod, to keep my Steps upright:*
*With Caution every Line, I ventur'd, came,*
*As ready to correct as they to blame.*
Beware, *I to myſelf would often cry,*
The Band obſerves thee with a dangerous Eye.
*By their Advice my Verſes I review'd,*
*And mended them, if their Remarks were good;*
*Charg'd with an Error, no Reply I make,*
*But anſwer by correcting the Miſtake;*
*When criminal to render me they ſtrove,*
*My Vengeance was in Virtue to improve.*

CHAP.

## CHAP. XX.

### *The laſt Perfection of an Hero, that he ſhould be Religious.*

ALL Light comes from the moſt High, who is the Father of all, and deſcends upon Men, that are his Children. Now Virtue is as it were the Daughter of Light, which produces Beauty and Glory; whereas Vice is a Monſter, flung out from the Womb of Darkneſs, the Source of its Horror and Shame; and therefore no Man is a true Hero that is not virtuous: For as (*a*) there is no true Virtue without Greatneſs, ſo (*b*) there is no true Greatneſs without Virtue; theſe two Things are always together, and conjoin'd inſeparably by a mutual Agreement. They parted indeed, but 'twas both at once in the Caſe of *Saul*; and were both at once united in the Caſe of *David*.

*Conſtantine*, when he turn'd Chriſtian, was at the ſame time the firſt of the Emperors that was called *the Great*, a Surname that in my Opinion was inſpir'd from above, on purpoſe to remind Poſterity, that his Heroiſm could not be perfect without Chriſtianity. *Charles* I, Empe-

ror

ror of *France*, was ſtiled *the Great*, when he endeavour'd to obtain a Place among the Saints. *Lewis* IX. was the Glory and Ornament of the moſt *Chriſtian Kings*, because he added to a great degree of Sanctity all the Perfections of a great Monarch.

In *Spain*, *Ferdinand*, commonly call'd the Saint of *Caſtile*, was likewise accounted a great King. The Conqueror of *Arragon* conſecrated as many Temples to the Virgin-Mother, as he gain'd Victories. King *Ferdinand* and Queen *Iſabella*, the one an Hero and the other an Heroine, were two immovable Pillars of the Catholick Faith. *Philip* III, that pious and good Prince, who, by his edifying Conduct and Example, reform'd more Vices than *Hercules* deſtroy'd Monſters with his Club, preſerv'd his Dominions to the very laſt in all their Extent and Glory.

Among the great Captains, *Godfrey de Bouillon*, *George Caſtriot*, *Rhoderick Diaz de Vivar*, *Gonzales Fernando*, and *Don John* of *Auſtria* were Patterns of Virtue, and living Temples of Chriſtian Piety. Among the Soveraign Pontiffs, *Gregory* and *Leo*, two Saints, were the firſt that had the Title of *Great* given them; and (*c*) St. *Auſtin*, that eminent Genius, tells us of the Heroes of the Pagan World, that ſome Moral Virtue or other was always the Cause of their Promotion.

The

The Glory indeed of *Alexander*, for inſtance, increas'd daily, and gain'd him the Admiration of the People, until his Paſſions became violent and publick, and ſo diſhonour'd his Conqueſts, in the Opinion both of his own Subjects and Strangers. *Alcides*, both in the Opinion of *Thebes* and all wise Men, forfeited the glorious Character of *Subduer of Monſters*, when he fell into Effeminacy, and ſuffer'd himſelf to be maſter'd by his Luſts. *Nero*, *Caligula*, *Sardanapalus*, and *Rhoderick*, all degraded themſelves from the high Idea annex'd to their Station, and became the Execration of the World, by their Cruelties and other Infamies.

The ſame Fate happens to whole Monarchies, which fall into Disgrace when Vice ſucceeds in the Room of Virtue. A flouriſhing and diſtinguiſh'd Kingdom, while Religion is ſeated in it, loſes its Honour, and becomes the Horror of other Nations, when it gives itſelf up to ſuch abominable Vices as Impiety ſuggeſts. The brutal Fury of *Rhoderick* overthrew one of the moſt beautiful Kingdoms in the World, which the Piety of *Pelagius* and the Zeal of *Ferdinand* afterwards recover'd from its ſhameful Ruins. The Greatneſs of the House of *Auſtria* is eſtabliſh'd upon the Religion and Bravery of its firſt Founders, and this Greatneſs will remain as long as these Foundations laſt.

RE-

## REMARKS on CHAP. XX.

### *The laſt Perfection of an Hero, that he ſhou'd be Religious.*

(a) *THERE is no true Virtue without Greatneſs.*] *Gracian* divides this Chapter into two Heads; the former relates to Chriſtian, and the latter to Pagan or Moral Virtue, ſuch as a *Roman* may and ſhou'd attain. He begins with Chriſtian Virtue, which is inſeparable from Greatneſs; for its Original, its Object, and its End, ſet it above all other imaginable Qualifications. 'Tis the ſoveraign Being that is the Fountain of all true Virtue, for it comes from him; that is the Object of it, for it is directed to him; and that is the End of it, for it is rewarded by him. How *great* then is a virtuous Man, and how juſtly does he deſerve that Title, ſince God himſelf accounts him ſo, and rewards him with a Crown of Righteouſneſs!

Nay, true Virtue has ſomething great in it, even in the Eyes of Men, and tho' good Men only have a full Perception of its Glory and Excellence, yet the moſt corrupt cannot but inwardly reſpect it; they eſteem, they reverence, and even ſometimes wiſh for it; but the noble Conteſts, and the glorious Victories that it requires, debar them from an Heroiſm, that is ſuperior to their Courage.

(b) *There is no true Greatneſs without Virtue.*] I make this Remark only an Abridgment of *Mademoiſelle de Scudery*'s Diſcourſe, which won the Prize of Eloquence propoſed by the *French* Academy; and what that great Woman ſays of Glory, will equally extend to my purpoſe for 'tis true Greatneſs that conſtitutes Glory, and Virtue that is the Cauſe of both.

Since Glory (or *Greatneſs*) ſhou'd be founded on a Good that is in us, we muſt, in the firſt Place, exempt from Men's true

true Glory, what they pretend to derive from what is not good, or what is not in them, consequently all the Trifles that are unworthy a Person of true Honour; such as vast Riches, fine Houses, great Equipages, a Power of Revenge, and a Contempt of Decency and the Laws, are not to come under the Computation.

What Folly is it to place one's Greatness in Riches, which, without giving any Perfection to those that possess them, are continually passing from one Hand to another; in fine Houses, which time will infallibly destroy; in pompous Equipages, which seldom are of any real Service; in a Power of Revenge, rather than a Generosity of Pardoning; in an Exemption from the Decency, which alone keeps Men from being brutal; or, lastly, in a Contempt of the Laws, without which there can be neither ruling, nor obeying with Justice.

Nay farther, are Greatness of Birth, Greatness of Power, Greatness of Wit, and even Valour itself, such Qualities as can of themselves, and in their own Nature, constitute the Glory of a Man?—— For the most part, the Glory of Conquerors is but a false Glory, because Valour in them is great Injustice; they do that with an hundred Sail, which a Pirate does with a poor Brigantine, having no other Rule but their Covetousness, and making no Account of the Blood they spill, and the Desolation they occasion. [*Here follows a beautiful and true Commendation of the wise Valour of* Lewis le Grand.] And then she goes on.

A great Birth without Virtue is disgraceful, as it gives People an Occasion to make Comparisons between our Ancestors and us. Whatever is great at present was formerly little, and will in time become so; and therefore, tho' an illustrious Extraction, joyn'd with Virtue, may augment our Glory, yet of itself it cannot procure it.

As to great Power, it is so usually accompanied with Injustice and Violence, that Shame as often as Glory is the Consequence of it.

And of what Avail is the Greatness of our Wit? Our Wit very often is but like a revolted Subject, that employs all its Parts against him that gave them, and admires itself to such a degree, as to despise all it knows, and all it knows not.

not. The greater it is in ſome Things, the leſs it is in others. While it arrogantly ſearches out the Defects of the Works of God and Men, it forgets and overlooks its own, and by attempting to find out new Ways to the Knowledge of the Truth, it commonly firſt deceives itſelf, and then its blind Admirers; and ſo, in the Event, becomes a Slave ſucceſſively to all thoſe irregular Paſſions that it ſhou'd controul.

There is therefore no true Glory, no true Greatneſs without Virtue; without which, we do but abuſe all the good Things we have, whether they be great or little, falſe or real. Riches make us either Covetous or Prodigal: Fine Palaces makes us deſpiſe the Poor and Poverty: A great Number of Domeſticks flatter human Pride, which uſes them like Slaves: Valour oftentimes turns brutal and unjuſt: And an high Pedigree makes a Man take up with the Virtues of his Anceſtors, without endeavouring to acquire any himſelf.

How can the Thought of my Author, *viz.* that *without Virtue there is no true Greatneſs*, be more profitably and more agreeably explain'd than in theſe Words? Not but that *Gracian* has done the ſame by the Inductions of ſeveral Examples, all ſhewing, that Virtue is the Glory, and Vice the Diſgrace of Heroiſm.

(c) *St.* Auſtin *tells us of the Heroes of the Pagan World, that ſome Moral Virtue or other was always the Cauſe of their Promotion.*] How many are there, that have no Notion of true Virtue for want of virtuous People to direct them, as the Author of the *Adventures of Telemachus*, and are come to this Perſuation, that there is no ſuch Thing upon Earth, and that Probity is but a mere Phantom. There is however in Virtue a certain Candour and Rectitude which cannot be counterfeited, or, with a little Care and Attention, miſtaken.

This Probity, this Rectitude and nice Conduct, which the illuſtrious Archbiſhop, the Light and Ornament of his Age, ſpeaks ſo much of, was, in effect, that Virtue which made the proper Character of *Cato*'s Heroiſm, and which ſome attending to did not miſtake; and yet the Apologiſt for the *Moral Reflexions* will not allow of any ſuch Virtue,

(as

(as I have hinted in another Remark.) He quotes however as I remember, *Montagne* for the Support of his Opinion, and it may not be an improper Place here to take Notice of that Authority.

You tell me, Sir, says the Apologist, that some of your Friends assure you, that they know, by their own Experience, that a Man sometimes does Good without any other View, nay sometimes without any Regard either to Good or Evil itself, but merely from the natural Rectitude of his Heart—— But I wish I cou'd believe these Men upon their Word. And so the Apologist proceeds to the Testimony of some Fathers of the Church, and, without naming them, says, that they absolutely affirm, that *all our Virtues, without the Assistance of Grace, are but disguised Vices.* Nay *Montagne*, continues he, whom I have some Scruple to name after these venerable Men, has, in his happy Manner, declar'd himself upon this Subject in these Terms, *That the Soul has two Appearances, and that it is in vain to look into himself, because he can only see the Appearance that Self-Love has disguised, whereas the other discovers itself to those only that have no Hand in the Disguise.*

A Man, indeed, must be at a sad Want of Proofs, when he is forced to look out for such an odd and abstruse one as this, and which relates to nothing but that Self-Love, when with *Montagne* says he was blinded; but since we are not upon his Authority, and no Confutation of the other's Error let us turn to the Place the Apologist quotes, to see whether *Montagne* favours his Opinion.

I see, says *Montagne*, most of the Wits of this Age very ingenious at obscuring the Glory of the brave and generous Actions of the Ancients, by giving them false Glosses or devising silly Occasions and Causes for them: Great Subtlety indeed! Let any one give me the most excellent and pure Action to consider, and I'll engage to find out fifty vicious Intentions, that may have a Shew of Probability. What they mean, and what Effect the Difference of Notions may have upon Men's Wills, 'tis hard to tell; but to me their vilifying others seems to proceed, not so much from Malice as a stupid Affectation of Wit, and that they ought indeed to be whip'd, for the Pains and Freedom they take in detracting from great Names.

For my part, I pretend not to reſtore to their due Dignity Men of thoſe rare Qualities, who by the Conſent of wiſe Men are deem'd proper Examples for the World to imitate: My Invention is far below their Merit. 'Tis the Buſineſs of all good Men to paint Virtue as beautiful as they can, and they that do otherwiſe, do it either out of Malice, or Viciouſneſs, to bring their Belief to their Option; or, what I rather believe, out of a Defect and Inability to behold Virtue in all its Splendor and native Purity. Thus ſome, in *Plutarch*'s Time, as he tells us, attributed the Death of *Cato* to his Fear of *Cæſar*, whom he is greatly offended with, and much more with thoſe that imputed it to Ambition. Fooliſh Men! *Cato* was certainly a Pattern, that Nature had made Choice of on purpoſe to ſhew us how far human Virtue and Firmneſs of Mind cou'd carry a Man. But I am not ſufficient to handle this rich Argument.

This Paſſage from *Montagne* is a full Teſtimony of his Opinion of Moral Virtue, and at the ſame time, it diſſipates the Illuſion which the Author of the Apology wou'd draw from the Authority of a Writer, whoſe Name will be always of Weight and Conſideration in the World.

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*FINIS.*

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